

TABLE OF CONTENTS.

REPORT OF THE SUPERINTENDENT, ARCHÆOLOGICAL SURVEY, BURMA, FOR THE YEAR ENDING 31ST MARCH 1923.

FIRST PART.

SECTION I.

Programme for the past year and action taken with regard to it	PARA.	PAGE
Programme for ensuing year	1	1
	2	

SECTION II.

Tours and localities visited	3	2-4
------------------------------	---	-----

SECTION III.

Proposed conservation of the Man-aung-yadana Pagoda at Mandalay by the Trustees	4	4
Proposed dismantling and rebuilding of the Watch Tower, Mandalay Palace	5	4 & 5
Repairs to the platform of Mahābodhi Pagoda, Pagan	6	5
Proposed conservation of the ancient monuments at Amarapura	7	ib.
Proposal for replacing the chain fence round the moat at Mandalay by a hedge	8	ib.
Mandalay Palace Gardens Committee	9	5 & 6
Proposed sites for excavation at Tagaung	10	6

SECTION IV.

Preparation of brief lists of protected monuments	11	6 & 7
The Sangyaung at Amarapura removed from the list of monuments maintained by Government	12	7

SECTION V.

Architectural Survey of Pagan	13	ib.
-------------------------------	----	-----

SECTION VI.

Sanctioned programme of archæological works for 1922-23	14	7
Programme of works proposed for 1923-24	15	9
Extent of special repair works that still remain to be done and amount of outstanding estimates	16	9 & 10

SECTION VII.

Services of Subordinates	17	10
Honorary Archæological Officer for Arakan	18	ib.
Archæological Scholarship	19	ib.

SECOND PART.

SECTION I.

Conservation of the monasteries at Mandalay	20	10 & 11
Conservation of ancient monuments at Pagan	21	11 & 12
Conservation of the two earliest figures of lion in stone now extant at Pagan	22	12
Conservation of the two earliest figures of lion in stone now extant at Pagan	23	12 & 13
Pieces of wood-carving at Pagan belonging to the 11th and 13th centuries A.D.	24	13 & 14
Conservation of the ancient monuments at Mrohaung	25	14
Conservation of the Palace buildings at Mandalay	26	ib.
Conservation of the Palace buildings at Mandalay	27	14 & 15
Mandalay Palace Garden		
Conservation of ancient monuments at Prome and other places in the Province		

SECTION II.

	PARA.	PAGE
Apocryphal Geography of Burma	28	15-22
Popular saints in Burma	29	22-26
Introduction of Burmese alphabet into Arakan	30	27
Figure of Surya found at Mrohaung	31	27 & 28
The Mahamuni Temple in Arakan	32	28 & 29
Gupta influence in Arakan	33	29 & 30
Two small stone slabs illustrating the principal scenes in Buddha's life	34	30 & 31
Identification of Patikkara	35	31 & 32
Difference in date in various records regarding the accession to throne of Thihapate or	36	32
Minbya, King of Sagaing	37	32 & 33
New inscriptions and coins discovered during the year		

ARCHÆOLOGICAL FINDS.

Archæological finds in Myittha Township, Kyaukse District	38	33
Archæological finds in Tavoy District	39	16
A stupaya's Clock Tower Bell	40	33 & 34
A brass stand with a Tamil inscription on it found at Pagan	41	34

ILLUSTRATIONS.

PLATE I.—Figure 1. Surya riding in a chariot found at Mrohaung	...
Figure 2. Naga King found at Mahamuni Pagoda, Mahamuni, Akyab District.	...
Figure 3. A Deva found at Mahamuni Pagoda, Mahamuni, Akyab District.	...
PLATE II.—Figure 1. A votive tablet found near the Shwezigon Pagoda, Pagan	...
Figures 2 & 3. Lions found at the Shwezigon Pagoda, Pagan	...
PLATE III.—Figure 1. A votive tablet found at Myinpagan, now in the Museum, Pagan.	...
Figure 2. Part of a wooden door showing the carving on it, Shwezigon Pagoda, Pagan.	...

At the end of the Text.

APPENDICES.

APPENDIX A.—Register of objects of archæological interest, the preservation of which has been approved by the Local Government	35
APPENDIX B.—Application for administrative approval to the preservation by Government of an object of archæological, historical or architectural interest	16.
APPENDIX C.—Statement showing the expenditure sanctioned and incurred on the conservation of ancient monuments in the Burma Circle during the year ending the 31st March 1923	35-37
APPENDIX D.—Cost of Archæological Survey, Burma, under the main heads of the Budget for 1922-23	38
APPENDIX E.—(a) List of drawings made by the Archæological Survey, Burma, during the year 1921-23	39
(b) List of photographs taken by the Archæological Survey, Burma, during the year 1922-23	40 & 41
APPENDIX F.—List of publications issued during the year 1922-23 and in the Press about to be issued	42
APPENDIX G.—List of inscriptions, Copper Plates, Coins, Seals, etc., discovered or acquired during the year, with an account of the manner in which they were dealt with or disposed of	43 & 44
APPENDIX H.—Summary of the work done by Maung San Shwe Bu, Honorary Archæological Officer for Arakan, for the year 1922-23	45-47

GOVERNMENT OF BURMA.
DEPARTMENT OF FINANCE AND REVENUE.
(MISCELLANEOUS.)

Extract from the Proceedings of the Government of Burma in the Miscellaneous Department No. 536J81, dated the 29th July 1923.

READ—

Report of the Superintendent, Archæological Survey, Burma, for the year ending 31st March 1923.

RESOLUTION.—His Excellency the Governor-in-Council orders that the Report be published.

By order of the Governor-in-Council,

A. E. GILLIAT,
Secretary to the Government of Burma,
Department of Finance and Revenue.

REPORT

OF THE

SUPERINTENDENT, ARCHAEOLOGICAL SURVEY, BURMA

For the year ending 31st March 1923.

FIRST PART.

SECTION I.

Office work, giving details of programme carried out and of programme proposed for the ensuing year.

I was on leave for eight months during the year under report. I had at first intended to go on leave only for four months, but as my health would not permit me to return to duty at the end of that period, I had to take an extension for another four months. My leave, which began on the 7th July 1922, extended to the 6th March 1923. Thus I was away for the greater part of the year, and during that period, I had to abstain myself, under medical advice, from doing any work of a literary nature. During my absence, the work was carried on by my Archaeological Assistant, who had been left in charge of the office. The results of his work are embodied in the following pages.

The programme for the year under report consisted of the following items:—

(i) The continuation of the compilation of a monograph on the terra-cotta plaques with *Jātaka* scenes from the Petleik Pagoda, Pagan.

(ii) The compilation of a history of architecture at Pagan in which will be included historical monographs on the principal temples.

(iii) The architectural survey of the Palace buildings, Mandalay.

(iv) The compilation of an exhaustive list of inscriptions found in Burma, Part II, giving a list of names of persons, places, monuments, etc., found in the six volumes of inscriptions already published and in the *Hman-nan-yazawin* with explanatory notes.

(v) The publication of some individual inscriptions with plates, transliteration, translation and notes.

(vi) The preparation of a "Guide Book to the Palace at Mandalay."

(vii) The preparation of a list of "European burial grounds in Burma with inscriptions on tombs anterior to the 1st of January 1858."

I had expected to be able to complete items (i) and (vi) during the year, but under the circumstances explained above they had to be held in abeyance. However, some more notes were collected by the Assistant in charge with regard to item (vi), and some progress was made with item (i), and it is hoped that both will be ready for Press during the ensuing official year. Some progress was also made with items (ii) and (iv). As explained in the first paragraph of my Report for the last year, the execution of item (iii) has been held in abeyance. With regard to item (v), Volume III, Part I, containing Mr. C. O. Blagden's Talaing inscriptions Nos. IX to XI is now ready, and has just been issued from the Press. Part II of the same volume containing the Kalyani inscriptions in Talaing by Mr. Blagden is now in the Press, and it is expected that it will be completed during the ensuing year. The list of European tombs referred to in item (vii) above was ready in the early part of the year, and it has now been issued from the Press with a preface by the Assistant in charge.

3. Owing to the extensive nature of the work which the Superintendent has now in hand, it is considered advisable to curtail the programme for the ensuing year by omitting the programme for the near future. Some of the items that cannot be completed in the near future. Some of them have been on the programme since 1903, and when I assumed charge of the duties of Superintendent in December 1919, they were there still. More- over, the programme then drawn up was the work of two men—Mr. Taw Sein Ko and myself—and although the appointment of Assistant Superintendent for Epigraphy, which was created in 1911, was abolished on the retirement from active service of Mr. Taw Sein Ko and my assumption of the duties of Superintend- ent in December 1919, the whole programme remained unchanged. For the reasons, only the following items have been retained in the list with the approval of the Local Government. It may be noted that the Superintendent in Burma has to work single-handed without the help, as in other Provinces in India, of Assistant Superintendent, and he has to place the conservation of ancient monuments in the forefront of his duties, which has not been included in the programme.

(i) The continuation of the compilation of a monograph on the terra-cotta plaques with Jataka scenes from the Petleik Pagoda, Pagan.

(ii) The preparation of a "Guide Book to the Palace at Mandalay."

It is understood that there will be issued annually one or two parts of the *Epigraphia Birmanica*, which will contain individual inscriptions found in Burma with plates, transliteration and translation with notes; as this is a regularly recurring item, its appearance yearly in the programme is a superfluity. The other items shown in the programme for the year under report should be dropped off; they will be taken up in due course, as the others are disposed of; but it is desirable that in so far as these literary items—some of which involve considerable labour—are concerned, the programme for each year should not be overcrowded.

SECTION II.

Tours and Inspection of Buildings and Sites.

3. The following statement shows the time spent on each tour and the places visited by the Superintendent, the Officer-in-charge and the Honorary Archaeological Officer for Arakan—

Date.	Object of journey.	Number of days.
1922.		
<i>Superintendent, Archaeological Survey.</i>		
May 13th ...	To inspect the old European tombs at Amarapura	1
May 17th ...	To inspect the inscription stone on the Mandalay-Lashio Road.	1
June 1st ...	To have an interview with the Chief Secretary to the Government of Burma at Maymyo.	1
June 29th to July 2nd	For conducting the oral examination in Pali for the Burma Civil Service held at Rangoon.	4
		Total ...
1923.		
<i>Officer-in-charge.</i>		
August 18th to 21st ...	To see the Superintendent, Archaeological Survey, on leave at Maymyo, in connection with office work.	4
August 24th to 30th ...	To examine the archaeological exhibits in the Phayre Museum, Rangoon, and check their catalogue.	7
September 24th ...	To see the Superintendent, Archaeological Survey, on leave at Maymyo, in connection with office work.	1

Date.	Object of journey.	Number of days.
1922.		
October 1st ...	To see an interview with the <i>Thathanisind</i> (Buddhist Archbishop) at Tagaung, Amarapura, in connection with office work.	1
October 3rd ...	To see the Superintendent, Archaeological Survey, on leave at Maymyo, in connection with office work.	1
October 24th to 26th ...	To see the Superintendent, Archaeological Survey, on leave at Maymyo, in connection with office work.	3
November 5th ...	Do.	1
November 14th to 15th ...	To inspect the archaeological buildings at Shwebo ...	2
November 17th to 24th ...	To inspect the archaeological buildings at Tagaung ...	8
November 27th ...	To inspect the archaeological buildings at Amarapura ...	1
December 3rd to 23rd ...	To inspect the archaeological buildings and to show round His Highness Prince Bidya of Siam and party at Pagan.	21
December 28th to 31st ...	To inspect the archaeological buildings at Mrohaung, Mahamuni and Urittaung in Arakan, Syrian and Hmawza.	4
1923.		
January 1st to 27th ...	Do.	27
February 6th to 7th ...	To see the Superintendent, Archaeological Survey, on leave at Maymyo, in connection with office work.	2
February 10th ...	To inspect the archaeological buildings at Amarapura ...	1
February 11th ...	To inspect the archaeological buildings at Sagaing ...	1
		Total ...
1922.		
<i>Honorary Archaeological Officer for Arakan.</i>		
April 17th to 22nd ...	To inspect Uthindawzedi, Lemyosawzedi and Kudaung cave temples.	6
April 27th to May 2nd ...	To inspect Kyindawzedi and to attend the Subdivisional Conference at Minbya.	6
May 12th to 18th ...	To inspect the Shithaung Temple and to attend the meeting of the Pagoda Trustees.	7
October 9th to 12th ...	To inspect historical sites and ancient monuments in the Akyah District.	4
December 24th to 28th ...	Do.	5
1923.		
January 5th to 13th ...	To inspect the archaeological buildings at Mrohaung, Mahamuni and Urittaung in Arakan in company with the Officer-in-charge, Office of Superintendent, Archaeological Survey, Burma.	9
		Total ...
1922.		
<i>Honorary Archaeological Officer for Arakan.</i>		
April 17th to 22nd ...	To inspect Uthindawzedi, Lemyosawzedi and Kudaung cave temples.	6
April 27th to May 2nd ...	To inspect Kyindawzedi and to attend the Subdivisional Conference at Minbya.	6
May 12th to 18th ...	To inspect the Shithaung Temple and to attend the meeting of the Pagoda Trustees.	7
October 9th to 12th ...	To inspect historical sites and ancient monuments in the Akyah District.	4
December 24th to 28th ...	Do.	5
1923.		
January 5th to 13th ...	To inspect the archaeological buildings at Mrohaung, Mahamuni and Urittaung in Arakan in company with the Officer-in-charge, Office of Superintendent, Archaeological Survey, Burma.	9
		Total ...
1922.		
<i>Honorary Archaeological Officer for Arakan.</i>		
April 17th to 22nd ...	To inspect Uthindawzedi, Lemyosawzedi and Kudaung cave temples.	6
April 27th to May 2nd ...	To inspect Kyindawzedi and to attend the Subdivisional Conference at Minbya.	6
May 12th to 18th ...	To inspect the Shithaung Temple and to attend the meeting of the Pagoda Trustees.	7
October 9th to 12th ...	To inspect historical sites and ancient monuments in the Akyah District.	4
December 24th to 28th ...	Do.	5
1923.		
January 5th to 13th ...	To inspect the archaeological buildings at Mrohaung, Mahamuni and Urittaung in Arakan in company with the Officer-in-charge, Office of Superintendent, Archaeological Survey, Burma.	9
		Total ...
1922.		
<i>Honorary Archaeological Officer for Arakan.</i>		
April 17th to 22nd ...	To inspect Uthindawzedi, Lemyosawzedi and Kudaung cave temples.	6
April 27th to May 2nd ...	To inspect Kyindawzedi and to attend the Subdivisional Conference at Minbya.	6
May 12th to 18th ...	To inspect the Shithaung Temple and to attend the meeting of the Pagoda Trustees.	7
October 9th to 12th ...	To inspect historical sites and ancient monuments in the Akyah District.	4
December 24th to 28th ...	Do.	5
1923.		
January 5th to 13th ...	To inspect the archaeological buildings at Mrohaung, Mahamuni and Urittaung in Arakan in company with the Officer-in-charge, Office of Superintendent, Archaeological Survey, Burma.	9
		Total ...
1922.		
<i>Honorary Archaeological Officer for Arakan.</i>		
April 17th to 22nd ...	To inspect Uthindawzedi, Lemyosawzedi and Kudaung cave temples.	6
April 27th to May 2nd ...	To inspect Kyindawzedi and to attend the Subdivisional Conference at Minbya.	6
May 12th to 18th ...	To inspect the Shithaung Temple and to attend the meeting of the Pagoda Trustees.	7
October 9th to 12th ...	To inspect historical sites and ancient monuments in the Akyah District.	4
December 24th to 28th ...	Do.	5
1923.		
January 5th to 13th ...	To inspect the archaeological buildings at Mrohaung, Mahamuni and Urittaung in Arakan in company with the Officer-in-charge, Office of Superintendent, Archaeological Survey, Burma.	9
		Total ...
1922.		
<i>Honorary Archaeological Officer for Arakan.</i>		
April 17th to 22nd ...	To inspect Uthindawzedi, Lemyosawzedi and Kudaung cave temples.	6
April 27th to May 2nd ...	To inspect Kyindawzedi and to attend the Subdivisional Conference at Minbya.	6
May 12th to 18th ...	To inspect the Shithaung Temple and to attend the meeting of the Pagoda Trustees.	7
October 9th to 12th ...	To inspect historical sites and ancient monuments in the Akyah District.	4
December 24th to 28th ...	Do.	5
1923.		
January 5th to 13th ...	To inspect the archaeological buildings at Mrohaung, Mahamuni and Urittaung in Arakan in company with the Officer-in-charge, Office of Superintendent, Archaeological Survey, Burma.	9
		Total ...
1922.		
<i>Honorary Archaeological Officer for Arakan.</i>		
April 17th to 22nd ...	To inspect Uthindawzedi, Lemyosawzedi and Kudaung cave temples.	6
April 27th to May 2nd ...	To inspect Kyindawzedi and to attend the Subdivisional Conference at Minbya.	6
May 12th to 18th ...	To inspect the Shithaung Temple and to attend the meeting of the Pagoda Trustees.	7
October 9th to 12th ...	To inspect historical sites and ancient monuments in the Akyah District.	4
December 24th to 28th ...	Do.	5
1923.		
January 5th to 13th ...	To inspect the archaeological buildings at Mrohaung, Mahamuni and Urittaung in Arakan in company with the Officer-in-charge, Office of Superintendent, Archaeological Survey, Burma.	9
		Total ...
1922.		
<i>Honorary Archaeological Officer for Arakan.</i>		
April 17th to 22nd ...	To inspect Uthindawzedi, Lemyosawzedi and Kudaung cave temples.	6
April 27th to May 2nd ...	To inspect Kyindawzedi and to attend the Subdivisional Conference at Minbya.	6
May 12th to 18th ...	To inspect the Shithaung Temple and to attend the meeting of the Pagoda Trustees.	7
October 9th to 12th ...	To inspect historical sites and ancient monuments in the Akyah District.	4
December 24th to 28th ...	Do.	5
1923.		
January 5th to 13th ...	To inspect the archaeological buildings at Mrohaung, Mahamuni and Urittaung in Arakan in company with the Officer-in-charge, Office of Superintendent, Archaeological Survey, Burma.	9
		Total ...

Arakan was again visited, this time by the Assistant in charge. The object of his visit was mainly in connection with the conservation of the ancient monuments at Myohaung. He took opportunity and visited the Mahamuni Temple on the old site of Dhanavati and the Urittaung Pagoda at Urittaung. He also visited Pagan, where he had the honour of showing round His Highness Prince Bidya of Siam and party. The Prince fully appreciated his services and in a letter addressed to him says, "I shall long remember my visit to Pagan,

with all its historical treasures, and should like to congratulate the Archaeological Survey Department on the work it is doing to preserve the most famous of Burma's temples."

SECTION III.

Recommendations made during the year for Conservation or Excavation.

4. Towards the close of the official year under report the Trustees of the Man-aung-yadana Pagoda at Mandalay together with

Proposed conservation of the Man-aung-yadana Pagoda at Mandalay by the Trustees.

U Yazeinda, a Buddhist monk of Mingun now residing in a temporary monastery near the pagoda, and U Kanti, the well-known hermit of Mandalay Hill, applied for permission to undertake the following repairs to the said pagoda: (1) to put up a new *hti* in place of the old one which is now slanting to one side, and which does not appear to be very firm on its pole; (2) to gild the pagoda; (3) to repair the platform of the pagoda; and (4) to build enclosure walls around the pagoda. It is estimated that the whole work will cost about a lakh of rupees, which amount they believe they will be able to obtain by public subscription. This pagoda is a protected monument under the Ancient Monuments Preservation Act, VII of 1904, and was brought in the year 1908 on the register of objects of archaeological interest to be conserved at public expense. The measures which the Trustees propose to undertake are commendable, and it has been recommended to the Local Government that the permission applied for may be granted. This pagoda was the last, it is said, to be built by the late Thibaw Min, the last king of Burma; and Queen Supayalat, the chief Queen of King Thibaw, who is now residing at Rangoon, has already given her consent to let the said Trustees undertake the necessary repairs to it. Its historical interest lies in its being the shrine built by the last king of the Burmese race, and in its constituting the last link in the long series of religious edifices marking the sites of the capitals of Burma. The said Trustees are well aware of this fact, and they promise that the style of the building will be perpetuated and that no attempt will be made, in the course of repairs they are going to undertake, to obliterate any of the original details or ornamentations on it.

5. In his inspection notes of December 1921 on the Palace at Mandalay, the

Proposed dismantling and rebuilding of the Watch Tower, Mandalay Palace.

Superintending Engineer, Mandalay Circle, pointed out the dangerous condition of the Watch Tower there, and suggested that it should be pulled down, and recommended that, if it is intended to rebuild it, a light steel tower should be put up covered with the existing walling and stair. It is to be remarked here that since the year 1914-15 a regular campaign of special repair works has been started to the Palace buildings among which the Watch Tower in question is included. As it was considered unsafe to allow them to remain standing, the low guard-rooms flanking the east audience hall, the old theatre hall south of the Palace and the six pillars of the colonnade on the east side of the apartment with the fountain which formed part of the Palace were dismantled and removed in 1916-17. The guard-rooms were badly built with bricks and plaster, an eye-sore and dangerous, so were the six pillars above referred to; they were moreover no integral parts of the Palace and of no historical interest. The old theatre hall across the road was a standing danger to the traffic passing below it. The demolition of these was justified. But the Watch Tower is another case; such a tower is a prominent feature of palaces, not only in Burma, but of palaces all over Indo-China and the Far-East; it constitutes, therefore, an integral architectural part of the Palace. Two other watch towers exist in Burma, one at Ava and the other at Amarapura, but, unlike the one at Mandalay, they now stand by themselves, the palaces at those two former capitals having totally disappeared, and they do not therefore present quite the same interest. Under the circumstances it would be a great pity if the one at Mandalay were dismantled and removed. It was built by King Thibaw soon after his ascension to the throne in 1878. So it has stood there for about 44 years, and

being built of timber and much exposed to the weather, it is now beginning to decay. But the Palace will lose much of its interest from the archaeological point of view, if the Watch Tower is removed and done away with. Its weakness, however, lies in the weak pillars inside, which are now rotten; and it is considered that patchwork is impossible and a complete new structure is necessary. With a view to dismantle and rebuild it as suggested by the Superintendent Engineer, an estimate costing Rs. 40,260 was prepared by the Executive Engineer, Mandalay Division. The estimate provides for dismantling the Watch Tower and rebuilding it with a steel frame using the old materials as far as practicable. Owing to financial stringency, it is not expected that funds will be available for the purpose in the near future, and with a view to raise the necessary funds for the purpose a subscription a meeting was held on the 23rd March 1922 at the Office of the Deputy Commissioner, Mandalay, to which a certain number of *Luggis*, prominent Burmese gentlemen, of Mandalay, were invited. The *Luggis* say that all the Burmese people have a great veneration for the Palace and they like to see everything connected therewith repaired and kept in order, and that if the Watch Tower were to be dismantled and removed they think the whole of Burma would feel it very keenly. But they considered that it would not be feasible to raise a public subscription and they neither think that the people will contribute towards the cost in the present case. Although it is a national building, it is purely a civil one, and they consider that Government should pay all the expenses in connection with it.

6. Certain *Luggis* residing in the neighbourhood of the Mahabodhi Pagoda, Pagan, applied for permission to repair at their own expense the terraced platform in front of the Mahabodhi Pagoda, Pagan. The necessary permission was granted, and it was pointed out that repairs should be also undertaken to the roofs of the *Tasung* above the terraced platform, which have fallen in a state of disrepair.

7. An application which the District Magistrate, Mandalay, received from some of the prominent members of the Buddhist community at Amarapura for permission to repair the pagodas at the corners of the old city wall of Amarapura and the two brick bridges crossing the Taungthaman lake was forwarded to this office for opinion. These monuments are not on the list of protected monuments, and in view of the fact that some repairs have already been undertaken to some of them by the *Thathasabing*, it was recommended that the necessary permission might be granted.

8. The Cantonment Committee, Mandalay, decided to remove the posts and chain fence round the moat at Mandalay and to grow a hedge in place of it, on the ground that the chain has been disappearing gradually during the past few years. On the matter being referred to me, I have pointed out that a hedge round the moat would be an anachronism and have suggested that a wooden fence painted white would be appropriate, for the Burmese had a railing of wooden posts and horizontal bars about 5 feet in height covered with whitewash.

9. In paragraph 9 at page 5 of the Annual Report of this Department for the year ending the 31st March 1921, a reference is made to the proposal for placing the gardens outside the Palace enclosure and the garden on the Palace platform under one control, i.e., the control of the Palace Gardens Committee. During the year under report the said Committee met twice. At the first meeting held on the 25th July 1922 the Committee resolved among other things (1) that it was prepared to take over the administration of the things (2) that it was prepared to take over the arrangements for the water-supply had been completed and adequate funds provided, (3) that an estimate for the maintenance of the combined inner and outer gardens should be prepared by the Cantonment Magistrate, Mandalay, who is Honorary Secretary to the Committee, and submitted to Government in due course, and (4) that the

	Rs.
(8) Annual repairs to Taungthaman Kyauktawgyi Pagoda at Amarapura	100
(9) Annual repairs to Pango and Shweidaik, Amarapura	100
(10) Annual repairs to the Tawpaya Pagoda, Sagaing	135
(11) Annual repairs to the inscription shed at Sagaing	100
(12) Annual repairs to Okkyang at Ava	240
(13) Annual repairs to Sinbyum Pagoda, Mingun	150
(14) Annual repairs to Tazung and Bell at Mingun	50
(15) Annual repairs to Pondawpaya at Mingun	20
(16) Annual repairs to Alaungmya's tomb at Shwebo	10
(17) Annual repairs to shed over the inscription stone in the Court-house compound, Shwebo	1,872
(18) Wages of durwans for looking after pagodas at Pagan	3,600
(19) Maintenance of pagodas in the Kyaukse District and petty repairs to them	180
(20) Annual repairs to archaeological buildings at Hmawza in the Prome District	300
(21) Additions and alterations to the Sulamani Pagoda at Pagan	5,444
(22) Special repairs to the Tilominlo Pagoda at Pagan	14,423
(23) Special repairs to pyathtats on Fort Walls, Mandalay	6,000
(24) Constructing gardens on the Palace platform, Mandalay	12,600
(25) Cost of moving earth from the sides of the Palace at Mandalay on the occasion of the Royal Visit	350
(26) To meet the excess expenditure incurred on archaeological works at Mandalay during the financial year 1921-22	631
Total	99,910
25 per cent. P.W.D. charges	16,081
Reserve	3,000
GRAND TOTAL	89,000

This expenditure was met wholly from Imperial revenues. The reserve of Rs. 3,000 was held by the Local Government for urgent and unforeseen charges. Out of this amount, an allotment of Rs. 2,000 was sanctioned, partly as a contribution towards the repairs to be undertaken by the Trustees to the Shithaung Pagoda at Myohaung, and partly to meet the expenditure that was incurred on repairs to it undertaken by the Public Works Department during the year; a sum of Rs. 32 was placed at the disposal of the Superintending Engineer, Rangoon Circle, to meet the additional cost for the wages of the Caretaker of the old Portuguese Church at Syriam, at an enhanced rate of pay recently sanctioned by the Local Government and for which no provision was made in the original estimate; and a sum of Rs. 62 was placed at the disposal of the Executive Engineer, Pegu Division, to meet the expenditure incurred on annual repairs to the Pali stone shed and the old bur at Pegu. Owing to the insufficiency of funds originally sanctioned this last item had to be left out from the original programme of works.

Near the close of the financial year under report, a sum of Rs. 1,052 was surrendered by the Executive Engineer, Pakokku Division, as unexpended balance out of the sum allotted for archaeological works in his division, and the Executive Engineer, Mandalay Division, surrendered Rs. 4,631 on his part. The latter amount includes Rs. 1,000 provided for the maintenance of Palace gardens, Rs. 3,000 out of Rs. 6,000 provided for special repairs to pyathtats on Fort Walls, and Rs. 631 to meet the excess expenditure incurred on archaeological works at Mandalay during the year 1921-22 (*vide* items 4, 25 and 28 respectively of the above list). The garden on the Palace platform is still under construction, and the wages of *malis*, etc., are being charged to the construction estimate. The grant to meet excess expenditure incurred last year has been met out of the budget allotment during that year. The sum of Rs. 1,052 surrendered by the Executive Engineer, Pakokku Division, includes Rs. 252 out of the amount allotted for the wages of durwans looking after the pagodas at Pagan, and Rs. 800 of the above list). A statement showing details of expenditure incurred under the various items shown in the above list is given as Appendix C at the end of the text.

FOR THE YEAR ENDING 31st MARCH 1924.

15. The following are works proposed to be carried out in 1923-24 — Programme of works proposed for 1923-24.

(1) Wages of Care-taker of the old Portuguese Church at Syriam	Rs. 300
(2) Wages of durwans looking after the Palace buildings at Mandalay	3,600
(3) Annual repairs to pyathtats on Fort Walls, Mandalay	2,470
(4) Maintenance of monasteries at Mandalay by Trustees appointed for the purpose	5,000
(5) Annual repairs to Tawpaya Pagoda, Mandalay	1,000
(6) Annual repairs to Pango and Shweidaik, Amarapura	100
(7) Annual repairs to Taungthaman Kyauktawgyi Pagoda at Amarapura	100
(8) Clearing jungle around pagodas in the Kyaukse District	210
(9) Wages of durwans to look after pagodas at Pagan	350
(10) Maintenance of pagodas at Pagan	180
(11) Clearing jungle around pagodas at Pagan	1,272
(12) Annual repairs to Tazung and Bell at Mingun	4,000
(13) Annual repairs to Tawpaya Pagoda at Sagaing	140
(14) Annual repairs to Pondawpaya at Mingun	150
(15) Annual repairs to Sinbyum Pagoda at Mingun	135
(16) Annual repairs to the inscription shed at Sagaing	50
(17) Annual repairs to Alaungmya's tomb at Shwebo	840
(18) Annual repairs to the shed over the inscription stone in the Court-house compound, Shwebo	100
(19) Annual repairs to Okkyang at Ava	90
(20) Annual repairs to archaeological buildings at Hmawza in the Prome District	10
(21) Annual repairs to the inscription shed and old buoy at Pegu	100
(22) Special repairs to Tilominlo Pagoda at Pagan	3
(23) Construction of Palace garden at Mandalay	2,141
(24) Government contribution towards the repairs to Shithaung Temple at Myohaung, Kyaukse District	27,500
(25) Special repairs to pyathtats and gates of Fort Dufferin at Mandalay	1,500
(26) Constructing a temporary shed over the inscription stone at Pegu	8,516
(27) Constructing American wire fencing round the inscription shed at Sagaing	1,125
(28) Special repairs to Dhammayazaka Pagoda at Pagan	733
(29) Removing the debris round the base of the Banbawgyi Pagoda at Prome and excavating there	19,000
(30) Improvements to communications round pagodas at Pagan and constructing two inspection bungalows at Minnanthu and Thiyipyaissa, Pagan	2,500
Total	87,151
25 per cent. P.W.D. charges	1,052/65
Or in round figures	24,309
GRAND TOTAL	1,39,955
	1,30,000

The above includes Rs. 21,217 for annual charges for the maintenance of works which have been restored or preserved, Rs. 39,261 for incomplete works in progress on the 31st March 1923, and Rs. 32,185 for new work proposed for execution during the year 1923-24. In the list of incomplete works in progress has been entered Rs. 2,500 as Government contribution towards the continuation of repairs by the Trustees to the Shithaung Pagoda at Myohaung (*vide* item 26 of the above list); and a sum of Rs. 2,500 has been provided for removing the debris round the base of the Banbawgyi Pagoda, Prome (*vide* item 29 of the above list), with a view to examine the plinths, which are now hidden under the debris, so as to enable this Department to suggest measures to be adopted for their preservation. At the same time it is expected that many more antiquarian objects, which may be of great interest from an historical point of view, will be recovered from among these debris.

(16. It is perhaps necessary to give at this stage an account of the extent of special repair works that still remain to be done to archaeological buildings in Burma and the amount of outstanding estimates. Among the protected monuments at Pagan, repairs have not yet been undertaken to the (1) Dhammayangyi Pagoda, (2) Shwesandaw Pagoda, and (3) Dhammayazaka Pagoda. These monuments have been selected for conservation at public expense on account of their interest both from the historical and

architectural points of view. To put these three pagodas into a thorough state of repair will cost about three lakhs of rupees. Besides, there are improvements to be effected to the Archaeological Museum at Pagan at an estimated cost of Rs. 24,450, and an estimate costing Rs. 24,004 has just been prepared for constructing two bungalows at Minnanthu and Thipyitsaya at Pagan for the use of inspecting officers of the Archaeological Department, and is now awaiting funds. To complete the construction of the gardens on the Palace platform at Mandalay another allotment of about Rs. 48,000 is still required, and for dismantling and rebuilding the Watch Tower at the Palace, which is now in a dangerous condition, there is an estimate of Rs. 40,000 outstanding. The *pyatthats* on the Palace Walls need constant attention. They, as well as the buildings on the Palace platform are all in wood and a sum of about Rs. 25,000 is required to put in a good state of preservation such buildings as are in urgent need of repairs. That is to say, there are estimates costing nearly five lakhs still outstanding.)

SECTION VII.

Notices of the Subordinates and their work and of the changes in personnel.

17. Owing to the bad state of my health, I was on leave for eight months during the year, from the 7th July 1922 to the 6th March 1923. Maung Mya, my Archaeological Assistant, held charge of the office during my absence, in addition to his other duties. He proved himself perfectly efficient in shouldering the responsibility of the work, and my thanks are due to him for his energy and devoted services. He is responsible for compiling notes for the major portion of this Report. Maung Ngwe Zin, Architectural Surveyor, has continued to give satisfaction in his work, and he has been very favourably reported upon by the Assistant in charge during my absence. The clerical staff also has continued to give satisfaction.

18. Maung San Shwe Bu continued to hold during the year the appointment of Honorary Archaeological Officer for Arakan. He has collected some notes for a small "Guide Book to Myohaung" for the use of sight-seers to that interesting place. He accompanied the Assistant in charge throughout the latter's tour in Arakan during the year under report, and his knowledge of the local history and tradition has been of much value and assistance to the Department.

19. Mr. Kyin Pu, B.A., continued to hold the Archaeological Scholarship during the year. He is now in his second year, and it is expected that his scholarship will be extended to another year at the end of that period. He has been employed in collecting notes from various sources in connection with the history of Burma, and he has proved himself very painstaking and energetic.

SECOND PART.

SECTION I.

Full accounts of work of restoration and preservation of important buildings and sites of excavation and fresh discoveries.

20. In paragraph 25 at page 11 of my Annual Report for the year ending 31st March 1921 mention is made of the seven monasteries at Mandalay receiving an annual Government contribution of Rs. 1,000 towards their repair to be undertaken by the Trustees appointed for the purpose, and of the state of disrepair into which two of them, the Salin Monastery and the Sangyaung, have fallen. During the year under report repairs were undertaken to these two buildings by the Trustees. The main work at the Salin Monastery

FOR THE YEAR ENDING 31st MARCH 1922.

consisted in substituting new teak boards in place of the old and decayed ones as treaders in the three stair-cases, renewing the rotten rafters and in replacing the eaves-boards and carvings which were found broken or had fallen down from the roofs. The repairs at the Sangyaung consisted in replacing the old and rotten beams and joists and boards in various parts of the flooring of the old and jacking up the sunken posts which were eighty-seven in number, and repairing the flooring of the main building. These repair works were inspected by me, and incurred on them amounted to Rs. 1,715-9-0. The total expenditure contributions of Rs. 1,000 each sanctioned for the years 1920-21 and 1922-23. With the balance at their disposal the Trustees proposed to clear the vegetation repairs to the Taikaw and Queen's Monastery and to undertake some minor

Conservation of ancient monuments at Pagan.

21. The execution of special repair works to the Sulamani and Tilominlo Pagodas at Pagan was continued during the year under report. The battlements on the first and second terraces on the first storey of the Sulamani Pagoda together with the tops of the corner stupas and vases were reproduced. All the white plaster was scraped off and removed to match the colour of that on the adjoining portions. The repairs to the inner circuit wall with its steps and eight *thayetkins* (balusters flanking the steps with the stylized form of Makara at the lower end) have also been completed, and all the debris from all terraces and platforms have been removed. The work on the main building has now been completed, and the only work that is remaining to be attended to is the repair work to be undertaken to the gateways of the outer enclosure wall and the drainage, for which funds to the extent of about Rs. 3,000 are still required. It is expected that this amount will be made available during the ensuing year. A further sum of Rs. 14,423 was spent during the year under report compared with Rs. 12,191 spent during the previous year on the execution of special repairs to the Tilominlo Pagoda. The layers of bricks on the top of the *Sikharas* to a depth of about three feet were relaid in lime mortar with 10 per cent. addition of cement, and all the fissures and cracks there were thoroughly grouted. Repairs were undertaken also to the base of the *Sikhara* where some bricks were found missing. The work on the second storey is now complete. It consisted in executing the necessary repairs to the brickwork at the base of the wall both inside and outside, in edging off the old plaster, in terracing the roof, and in grouting the cracks at the crown of the arches of the vaulted passages and making them watertight. The battlements on the 4th, 5th and 6th terraces were reproduced, and reinforced concrete pipes or water-shoots to match the old ones on these terraces were inserted where necessary. Necessary repairs were also undertaken to the stair-case leading up to the *Sikhara* above. The stair-case between the 3rd and 4th terraces was rebuilt, and the stone slabs forming the cornice round the top of the wall were replaced with reinforced concrete ones wherever they were found missing. In the second storey all the necessary repair works to the north and east face have been completed. The mouldings on the first, second and third terraces were repaired, the battlements were reproduced, and water-shoots or pipes to the number of 74 were inserted to be reproduced, and the flooring in the main building has been partly repaired with *pakhangyi* stone. The following works still remain to be done: (1) repairs to the south and west sides of the 1st storey, (2) repairs to the inner circuit wall, and (3) repairs to the outer enclosure walls. With respect to the last item, necessary repairs have been executed to the gate-way and that portion of the wall on the north side. During the hot season in the ensuing year, it is proposed to carry out only the following works: (i) repairs to *pakhangyi* slab flooring on the ground floor, (ii) edging off the old plaster, and (iii) patching of brickwork. The main work on the walls of this shrine will be taken up during the monsoon when there will be a plentiful supply of water. Although Pagan is situated on the bank of the Irrawaddy, which is the principal and almost the only source of water-supply there, some of the pagodas, such as the Sulamani

monument will be brought to a satisfactory completion in the near future. After this the trustees expect to be able to extend the repair work to the Dukkanthein and other interesting monuments in the neighbourhood.

25. The work on the Palace at Mandalay was continued during the year. The main stair giving access to the East Audience Hall was dismantled and rebuilt with the steps widened, and the ugly demi-lune steps at the entrance to the West Audience Hall which were not original in this form were dismantled and replaced by those in their original form with flanking walls. The *Pakhangyi* stone paving was to be started, but the sudden stopping of all works under "Central Heads" in the middle of the working season dislocated to a certain extent the arrangements that had been made, and works that could have been completed were left undone. The Palace buildings themselves have been receiving their due attention. One of the difficulties that the Officers in charge of the conservation of these monuments have been confronted with is to devise means and adopt measures for the preservation, as long as they can last, of the carvings on the roofs and to arrest "dry rot" in the roof timbers. These old buildings have their eaves-boards placed hard up against the roof timbers and projecting upwards some 3" to 6" over the roofing materials. This makes a drain in which rain water accumulates with the leaves and twigs that fall from the trees overhanging them or are carried by wind from those in the neighbourhood, and that with the rain start a cancer up the roof timbers. An experiment is being tried by Mr. C. E. Whitcombe, Executive Engineer, Mandalay Division, who is in charge of these buildings, with the object of arresting this dry rot. The eaves-boards are now being detached from their original position and replaced about 12" away by means of a series of timber blocks. This will allow the rain water, etc., to fall through, and leave the roof timbers unaffected. It has been found to have worked well during the last weather, and it is proposed to treat in the same manner all the other ornamental pieces similarly situated in the remaining buildings. The *pyatthats* on the Fort Wall have been earth-oiled and generally repaired. Two of them commenced settling over in the strong gales that prevailed during the last monsoon and had to be straightened into the vertical again. One *pyatthat*, No. 38, has to be dismantled and rebuilt according to its original design.

26. The work on the construction of the garden on the Palace platform, Mandalay Palace Garden, has also been pushed forward. The repairs to the wall surrounding the enclave on the north side have been partly completed. They consist of dismantling the wall which had bulged out in many places and rebuilding it according to its original design. The water-supply scheme for the garden has given considerable trouble in the selection of a really competent and reliable pump. The original idea was to allow for two tanks in some commanding position which would be fed by a pump from the channels surrounding the Palace, and which in their turn would feed a system of pipes laid round the garden. First the Watch Tower and then the Clock Tower to receive the tanks was mentioned. This scheme, however, cannot be put into effect. The Watch Tower is not strong enough, and the Clock Tower is too far away and the supply pipe and delivery pipe to the garden would be far too expensive. An alternative scheme to use the Palace Fire Engine as a pump to supply water direct into a system laid to command the whole Palace platform has been suggested and adopted, and it is hoped that it will soon be an accomplished fact.

27. During the year under report the conservation works at Prome and places other than those mentioned above consisted mainly in clearing jungle and uprooting trees on the compounds, and in undertaking minor repairs to them. A statement showing the expenditure incurred on each building or group of buildings during the year is given in Appendix C.

The thanks of this Department are due to the Officers of the Public Works Department for the continued interest they have taken in the conservation of the ancient monuments in their charge. Special thanks are due to

Mr. C. E. Whitcombe, Executive Engineer, Mandalay Division, and to Mr. Ram Chandra, Executive Engineer, Pakokku Division, on whom the brunt of the work has mostly fallen.

SECTION II.

The epigraphical, numismatic, exploratory and other work of the Department and its bearing on historical research, including reports on special subjects in which important discoveries have been made or information collected. (A brief reference only is made to subjects, on which special reports have been contributed to the General Archaeological Reports.)

28. Several inquiries have been made to this office as to the date, origin and Apocryphal Geography of Burma. Identification of the classical place-names so numerous in Burma. Interested readers of Burmese literature and history are sometimes puzzled, when meeting one or other of these names in the course of their reading, to know which place it refers to. Often such a name is coupled with the purely Burmese and much more common one; but there are instances when such is not the case. As mentioned in previous reports, all proper names of persons, places, buildings, etc., have been collected from all the volumes of the *Mihan-nan Yazawin* and all the volumes of inscriptions up to now published, with a view to annotate and publish them. Among these notes is to be found a large number of these classical place-names. The study of their origin is an interesting one because, in not a few cases, it is a help to the elucidation of old Burmese history, allowing us, sometimes to correct some data on some points which had been long accepted, as based on the statements of vernacular chronicles; this for instance is the case for *Hamsavati* (ဝံသဝတီ) or *Pegu*. The study also shows us here and there religious influence other than Buddhism proper, at work in this province; thus there were Vaishnavite influences, but much less Saivite ones. Again, it shows us the hold which the sacred books of Buddhism and their commentaries had acquired on the people's mind, and that, everything well considered, the paramount civilizing influence in Burma was Indian, to the almost total exclusion of China, whose relations with Burma were mostly of a warlike character.

As has already been pointed out elsewhere, a large number of districts, towns and even villages possess two names, sometimes three, four and even more, only one of which is thoroughly Burmese and the best known—often the only one known—among the people; the other or others imported from India through the medium of the sacred books, but mostly of the commentaries. The names thus brought over and transplanted may be called classical; there is another class however which might well deceive, they look so thoroughly Indian, which indeed, as far as the language is concerned, they are; but they are not the names of places ever known in India; they were coined on the model of genuine ones, and might be called pseudo-classical; belonging to this class are most of the numerous names of Pagan, as well as those of Tagoun, Prome, etc.

The origin of the practice of thus renaming already existing towns after names well known in India, or of applying such names to newly founded cities is not far to seek, and may probably be looked for under two heads. The first would be the natural propensity in a people deeply attached to their new faith—the extraordinary sway of Buddhism over the mind and heart of nations and outside India itself is well known—to sacrifice, so to say, their own land, and identify it as closely as they could with the cradle of their religion by making the Buddha come over and visit their cities on his errands of mercy, and in so doing taking bodily, or more frequently adopting, an episode in the Master's career and applying it to the place he is thus made to visit in Burma; such is the

There is no doubt that some of these classical place-names are very old; for instance, if the Mareura of Ptolemy is, as is generally accepted, the Burmese *Mae-yin* on the Upper Irrawaddy, a very ancient name of which was *Nuepat*, and which is called Mauriyya in Burmese inscriptions, then this toponym goes back to the very beginning of the Christian era, for Ptolemy wrote his geography about 150 A.D. Yü-t'ang, the Chinese pilgrim who travelled extensively in India at the end of the 7th century, and Hsuan-tsang who visited India in the first half of the same century, both mention old Prome (about six miles below the modern Prome) under its old name of Criksetra (in Chinese pronunciation: Shih-li-chia-to-lo), although they did not visit it actually, but heard of it in India itself; in this case, it is reasonable to assume, that it had existed long before the time of these pilgrims, and we can probably push it back to the opening centuries of our era. Again, Han-s'avati (Pegu) was well known in Ceylon already in the 5th century, as is attested by the commentaries, and in this case also the name must have been older than that century. But it must be conceded that names of such antiquity are comparatively very scarce. A number of names must have been transplanted after the 5th-6th century, when there appears to have been a great Buddhist movement, or perhaps revival, in Burma, especially in the Deltaic provinces. Most of them, however, do not antedate the 11th century, when the purer form of Southern Buddhism imported from Thailand spread rapidly all over the upper country, and devotion and scriptural learning were intense. These names then crop up in large numbers, and it is also the time when pseudo-Ratanasingha, that is Shwebo, and Ratanapuppa applied to Mandalay at its foundation in 1857. It will be seen, from what precedes, how interesting a careful study of these names really is, involving as it does political and religious history, the dawn of Indian civilization in Burma, and the relations of this latter country with India and Ceylon.

Avanti (५०६). This is the name of a town in Arakan, on the Kauchapa River (५०६५). Avanti is frequently mentioned in the Pali canon and its commentaries, as well as in Hindu literature; its capital was Ujjeni (Ujjin) also called Avanti. It was one of the four great kingdoms of India in early times, but was later incorporated into Magadha (Behar). It corresponds to what is now known as Malwa.

called Jayavaddhana in Ceylon, in the Colombo district; it was the capital from the middle of the 14th century to that of the 16th.

Kamboja (ကမ္ဘော). This name was applied sometimes to part, sometimes to the whole, of the Shan States. In the history of the wars of King Hanthawaddy Sinbyushin, it designates the whole: ကမ္ဘောဇ်ဂြိုဟ်ရဇ် The Indian Kamboja was the country adjoining Gandhāra (see Gandhāra) in the extreme north-west of India, and part of Afghanistan was probably comprised in it; its capital was Dvāraka. The Burmese also knew French Cambodia as in it; its capital was Dvāraka. The Burmese name was taken from the Kamboja. Whether this name, applied to the Shan States, was taken from the Indian country, or whether it was applied by extension from the Kamboja of the French, is not clear; but the latter is the more probable.

Kailāsa (ကလိယာ). A famous pagoda near Bilin in the Shwegyin District; also the name of a hill often mentioned in Talaing chronicles; mention is made of the Kalyani inscriptions of a "Kālāsabha-pabbatacetiya," which may refer to the one near Bilin. The hill has not been satisfactorily identified. Kailāsa is a mountain in Tibet, north of the sacred lake Mānasarovar. Kailāsa is the sacred mountain of the Hindus, and the abode of the god Śiva. It is one of the branches of Mount Meru, the sacred mountain of the Buddhists, and often identified with it.

Khemavati. A town in Arakan; Arakan itself is also called by this name sometimes. The Indian form of the name is Kṣemavati and Khemavati-nagara. It has been identified with Gutia in the Nepalese Tarā. It is the same as the Khema mentioned in some Pāli books. It was the birth-place of the Buddhas Tissa and Kakusanda (Jātaka I, 40, 42).

Kusima, Kusuma (ကုဆိမ, ကုဆုမ). This is the modern Bassein (q385); the town itself was called Kusimapura and the province, of which it was the capital, Kusimamapadala. The Burmese form "pusim" (pron. Pathēng) is a shortening of Kusima; the change of *k* to *p* in old Burmese, though not very frequent, is here and there met with; and in words of two syllables or more, the medial vowel *u* is always dropped. So that Kusima = Pusima = Pusim = Pasim (pron. Pathēng); the form Bassein being of course the European corruption. Two other places in India are known as Bassein: (a) Wasai, on the west coast, north of Bombay, which the Portuguese called Baçaim and (b) Wāsim, an old place in Behar. Kusumapura was one of the names of Pataliputra, now Patna, so famous in Buddhist literature. The change from Kusuma to Kusima must have taken place in old Talaing, where a few examples of the equivalence of *u* and *i* are found; for instance: gnun = goin; kmun = kmin.

Mahisaka. A province which included Mogōk, Kyatpyin and several other small towns. An inscription calls it Mahisaka. According to Childers (Pāli Dictionary), it was the name of the country of the Andhras, between the rivers Godāvari and Krishna; also Telingana, south of Hyderabad. It is mentioned several times in the Jātakas: Volume I, page 356; Volume V, pages 145, 162, 337.

Mallā-myo (မုလ္လာမ္ပယော) also called Mallarājamyō (မုလ္လာရာဇမ္ပယော), a town in Arakan to the west of the Kacchapanadi river. The Mallas, a powerful clan of Northern India, lived at Kusināra and Pāvā. It is among them that the Buddha died at Kusināra.

Mithilā (မိစ္ဆိလ). Name of the well-known Meikthila, near the large historical lake. But Mithilā also designates Yunnan in Eastern Yunnan, Trihut District and Mithilā was its capital; the Burmese call that part of Yunnan Vīdeharaj; (မိစ္ဆိလ). The history of the lake will be found in *Kavilakkhaṇa*, I, 152 ff.; popular tradition assigns its foundation to the Buddha's grandfather, the historical truth is that it was excavated by King Anorata of Pagan, who kings, notably by King Mindon, who repaired in state the spot to order and superintend the work.

¹ Upper Burmese inscriptions, Volume I, page 593. This is dated 1765. This is the true reading; the Sanskrit being *Mahisaka*.

Pokkhara (ပုက္ခရာ). This is an old name of the Dala province and its capital. Another and fuller name was probably *Pokkharavati*; some Burmese sources say that the latter was but another appellation for Asitajana, above mentioned, near the gates of which the Shwedagōn was built; other Burmese sources, however, give them separately in the list of the towns close to where Rangoon now stands, and these are no doubt right, Dala being quite close to River, which was called Pokkharavati, to the east of the Kalapanadi. There is also a town in Arakan, to the east of the Kalapanadi, which was called Pokkharavati, the ancient capital of Gandhāra; it is said to have been founded by Puskarā (or Puskalā), son of Bharata and nephew of Rāma, with some probability, with Hashtanagar, some eighteen miles north of Peshawar. Its Greek name was *Pokkhar*.

Rājagriha, Rājagaha (ရာဇဂြိုဟ်, pron. Yazagyo). This is Kalētaungyo in the Kalē Township, Upper Chindwin; Malé was also called Kacchapanadi River. It is interesting to note that the Burmese form *ရာဇဂြိုဟ်* is derived from the Sanskrit name Rājagriha and not from the Pāli Rājagaha. Rājagaha, so often mentioned in Pāli literature, is the modern Rājgir; it was the capital of Magadha (Behar); it was founded by King Bimbisāra, a contemporary of the Buddha.

Rammā-nagara (ရမ္မာနဂရာ). One of the four towns which were situated not far from the present site of Rangoon.

Rammā-pura (ရမ္မာပူရာ). A name of Maulmein, Nagara means a town; this is abbreviated in Burmanized toponyms, to Nagor (နဂရ); pura means a stronghold, a fortified city; in old Burmese this appears shortened to *pur* or *jūr* (နဂရ). So that the principal part of the two names above is Ramma. This is one of the names of Benares, which, according to the Jātakas, several others: Surundhana, Sudassana, Brahmadaddhana, Pūppharavati. At Jātaka Volume I, page 11, it is called both *Rammaka* and *Rummanagara*.

Selagiri (ဧလဂိရီ). This was the name of a hill in Arakan, now known as *Kyau-taw*. This is the Salagiri, a hill to the south-east of Rājgir (Rājagriha, နဂရဂြိုဟ်); it is well-known in Buddhist writings as the Guṇjākūṭa or "Culture-peak."

Saṅkassa (ဆန်ကဆ). One of the names of Tagung and the surrounding country; the town being *Saṅkassa-nagara*, the country adjoining, *Saṅkassa-rattaha*. Burmese documents often write *Sangassa*; this is *Sāṅkasya*; its modern name is Sankisa, on the river Kālanadi, not far to the west of Patgar, in the Farrakhabad district. It is there that, in the seventh year of his ministry, the Buddha descended from the Tāvātimsa heaven (ဆန်ကဆ) after preaching the Law to his mother who had been reborn there after her death, by means of a ladder of precious stones, accompanied by Sakka and Brahma; while, at the bottom of the ladder at Saṅkassa (Sāṅkasya), his great disciple Śāriputta was awaiting him.

Sudhamma (ဆုဓမ္မ) — Thatō (ဆုဓမ္မ) — This latter name is the Burmese pronunciation of the Talaing "Sadhom" or "Satom" (ဆုဓမ္မ), which itself is modified from an older form "Sudhom"; Sudhom-Sadhom being the Talaing short form for Sudhamma-nagara. It was also called Sudhamavati. This old toponym does not seem to have any counterpart in India. The preface to the Jātaka, Volume I, page 35, tells us that Sudhamma was the place of the Buddha's birth; the Jātaka with its preface, was compiled in the 5th century A.D. in Ceylon. Whether the Sudhamma there mentioned refers to the old mart Thatō or to some other place is not sure. But considering the fact that such a place-name does not seem to have existed in India, and also that, as previously observed, a contemporary work, the *Manorathapūri*, mentions the Jātaka refers to the Sudhamma of Lower Burma; in this case also, it is more than probable that this town, known already by repute in Ceylon, must have

¹ Cf. Paramatthadipani, on the Theragāthā (Hawtattne Bequest edition), page 48.

² See Yuvajaya Jātaka, No. 460, Volume IV, page 119.

existed before the compilation of the Jataka in the 5th century. If this be exact, we see that Thaton was a very much older city than had up to now been thought. It is well known that Hanthawaddy was very early colonized from South India and came under the sway of Buddhism; the Talaings also knew the use of writing at an early time; this is confirmed by the Talaing inscription found at Lopuri, which belongs to 6th-7th century A.D.¹ All this goes to form indirect evidence to the possibility of Thaton having been founded in the opening centuries of the Christian era.

Ukkala (ဝုဇ္ဈာလ) — the name of the region extending south and south-west of Rangoon to and beyond Twanté; it is also known as *Ukkalapa* and *Ukkaladesa*. Ukkala was the name of Orissa; there is, in Talaing and Burmese records, strong evidence of very early colonization of the country by the Utkalas, hence its name.

Ussā-Pegu (ဝုဇ္ဈာပေဂူ). This is a name, not only of the old Pegu Town but also of the whole Talaing country, as we know by a passage in an inscription dated 1765, A.D. which includes the provinces of Hanthawaddy, Bassein and Martaban in Ussā-Pegu.² This is a Burmese corruption of the name *Ordega* = *Odradega* = Orissa. The Chinese traveller Hiuan-tsing (7th century) knew Orissa as *Utkā*, which approximates very much to the Burmese pronunciation. For greater details see my note on "Ussā-Pegu," in Annual Report for 1914-15, paragraph 70, pages 31 and 32.

Vesālī (ဝေဇာလီ). Name of an old capital of Arakan a few miles distant from Nirobha to the north-west. It is not exactly known when Vesālī was founded, but that it must have been early is attested by coins found there and which belong to about the 8th century A.D., also by a two-line inscription in the Gupta character belonging probably to the same century; which I found there in 1920. For further information concerning these old ruins see Annual Report for 1920-21, pages 17-20. Vesālī was abandoned as a capital during the closing years of the 10th century; but the site is still occupied by a village bearing the same name. The coins and inscription above-mentioned point out to an early intercourse between Arakan and North-Eastern India, and no doubt to some colonization from there. The old Indian city of Vaigali is the modern Basrah in the District of Mozaffarpur (Tirhut). It is very famous in Buddhist writings; it is there that the Second Council was held, one hundred years after the Buddha's parinirvāṇa, with the purpose of refuting ten erroneous propositions put forward by the Vijiñā monks. Vaigali was conquered by King Ajatashatru, son of Bimbisara, not long after the Buddha's death. Among the ruins of the old site is an Ashoka pillar surmounted by a lion; Upper Assam is also known to the Shans as *Vesālī-long*.

Among others, much later in date than the above and not so important or interesting place-names, but often found in historical records, may be mentioned: *Ketumati*, a district in Taungtha; *Ratanapura* = Ava; *Ratanasingha* = Shwebo; *Rathawadi* = Yaw-sauk (Shan, Lawk Sawik); *Tayapūra*, *Tayabāhūmi* = Sagaing; *Siriratanapura* = Martaban; *Bhumawadi* = Mincon; *Ratanapūra* = Mandalay; *Khandahp* = Myinzing; *Vijayapura* = Pinya, etc.

In the above notes, much historical, epigraphical and other data have necessarily been crowded out, as well as pregnant legendary lore which, though often thought of as purely Burmese or Talaing, yet has deep-seated roots in Northern Buddhism and Southern Buddhist sects other than the Theravāda prevalent in this province. These few remarks will show how interesting and important a full study of these old place-names would be.

(29. Two statues representing Buddhist monks, evidently saints and worshipped as such, were received in this office, together with a query asking whether the cult of saints does really exist in Burma, its nature and its extent. Both these statues are

made of wood and each is about 3 inches in height. One represents Shin Upagok (Upagutta), of whom most residents in Burma have heard at some time or other; the other is the image of Shin Thiwali (Sivali), far much less known in Burma; it has not acquired that grip on the worship of saints is extensive which is such a striking feature in some other Buddhist countries, for instance Tibet; indeed, this province if compared, in this respect, with the latter country, this divergence has its roots in the form of worship. The reason for Buddhism practised in the two countries. Mahāyānism is par excellence the devotion giving freer play to the popular need and intense emotional concrete objects of piety and worship. The Theravāda of Burma, on the other hand, is more austere, giving little scope to side-issues, such as the worship of saints and vulgar superstitions, which, as a matter of fact, it deliberately condemns; keeping as it does always in the forefront the supreme aim of its an austere doctrine, even in its original severe simplicity, while not able completely to eradicate the animism which constituted the pre-buddhist religion of the Burmese, nor their innate and indeed quite natural tendency to rely on something more immediate, more concrete and tangible than the abstract doctrine of an exalted ideal, however sublime its final goal, has nevertheless been instrumental in repressing to a certain degree those tendencies towards concrete worship; and this is no doubt the reason why, on the whole, saint-worship has made so little headway in Burma. There are indisputable proofs that some form of Mahāyānism was once extant in this country and had it not been displaced by the Theravāda Buddhism now supreme in the land, the case would no doubt have been quite otherwise. The expression "worship" is not altogether adequate in this connection; the people do not actually, in the exact sense of the word, worship the saints, though the rites they perform before their shrines, such as reciting formulae often written in an incomprehensible jargon, much resembling the mantras and dhāraṇas of Northern and Tantric Buddhism, the burning of candles, offering of flowers, perfumes, etc., come very near to performing all these rites for the obtention of worldly advantages and particular favours. In some cases the construction of their little shrines, owing to the very minute details as to the material to be employed, the way it has to be chosen, the day on which the construction should begin, the exact point or intermediary point of the compass at which it should be placed, etc., is a rather complicated business; the—if it may be called so—consecration of the shrine, is also sometimes no light task, a mantra having to be repeated hundreds, sometimes thousands of times without any fault of enunciation or mistake in the text. It is hardly necessary to say here that all those rites and ceremonies, and prayers to saints are directly against the spirit of Southern Buddhism, and that, after all, it is only the less enlightened among the people who have recourse to them. It is true these saints have been chosen among the greatest of the Buddha's disciples; some of them are famous in Buddhist literature, they were endowed with transcendental faculties and gifts, and had reached, in the Buddha's lifetime, the very pinnacle of holiness; in so much they are saints, whose memory is honoured and revered by all true Buddhists. It is the attribution to them of the power, in the present, of granting to their devotees that which they ask for, or the performance of certain rites, which the better enlightened among the Buddhists regard as unworthy of their great religion. These saints or rather their images are: Shin Upagok (Upagutta therā), Shin Thiwali (Sivali therā), Shin Angulimala (therā) and Shin Peindola (Pindola therā), a short notice of whom is given below:—

(a) *Shin Upagok* (Upagutta therā) is the greatest in Burma among the Buddhist saints to whom a particular cult is rendered. It is not the place here to give his story, which would be altogether too long; moreover it has already been made known at length by Mr. Maung Kin, now the Hon'ble U Kyin, some

¹ See Annual Report for 1910, pages 18 ff.

² *Ussā-Pegu* = *Ussā-Pegu*.

³ *Ussā-Pegu* = *Ussā-Pegu*.

The statuettes of Shin Thiwali represent him as a monk carrying all the requisites of his state, with fan and staff. He is most often placed in a small shrine heavily ornamented; this shrine involves the most intricate instructions imaginable for its construction; the recitation, hundreds and thousands of times, of certain meaningless Pāli stanzas, and failure in any particular would render the efficacy of the worship practically nil.

(c) *Shin Angulimāla* (ရွှေဝံ့ဝံ့ဝံ့) is not what we should call worshipped in the proper sense of the word; but pregnant women, especially those in difficult labour, have recourse to him for a happy delivery; this practice is not even common to the whole of Burma, but as far as at least I am aware restricted to Pagan and a few places around. An image of Angulimāla may be seen in a small building to the south of the Shwezigōn Pagoda at Nyaung-u near Pagan; I do not remember to have seen it anywhere else. Nothing distinguishes this image from that of an ordinary monk. The women of Pagan and villages about, when near their time, offer him flowers and candles for a happy delivery. If a woman in difficult labour cannot repair to the shrine of the saint to make her offerings, she bears in mind the virtues of Angulimāla, and recites a short Pāli text, the translation of which will be given lower down, and it is said a happy delivery generally follows. Angulimāla had been a famous robber and murderer who terrorized the whole districts by killing people, cutting off their forefingers and hanging them like a garland. At last he was converted by the Buddha, became a monk, and attained Arāhatship, the highest degree of holiness. Shortly after his conversion, as he was going from house to house for food, he saw a woman in labour, who could not bring forth and was fainting. He felt full of compassion and pity for her and, going to the Buddha, told him what he had seen. The Buddha ordered him to go back to the woman and to make the following act of asseveration: "My dear, I do not remember from the moment I became one of the Aryan family (that is, entered the order of monks), having wilfully deprived of life any creature; through this statement of truth, may thou be well, and thy delivery safe." As soon as Angulimāla had made this statement of truth, the woman was painlessly delivered. After this happy occurrence, the people placed on the very spot a bedstead and thereto brought women in difficult labour, and as soon as they touched the bed, they were delivered. When women were too weak to be brought over, the people washed the bed and poured the water on their head, and the same result took place. This episode in the career of Angulimāla is the foundation of the practice in Burma described above. The people of Pagan have corrupted his name to Aung-ga-leimā (အောင်ဂေါ်လိမာ).

(d) *Shin Peindola* (Pindola thera) was a great medicine man, the "bhaisāgyaguru" or curer of diseases; he is well known in Northern Buddhism as one of the group of the sixteen Mahāsthāviras who are watching over the religion of the Buddha. He is not now in Burma, if he at all at any time was, given any particular veneration such as is the case for the three saints above mentioned. I mention him here however, because Mr. Taw Sein Ko has reason to think that such was the case formerly and that some of his images, holding a medicinal fruit, may still occasionally be met with; I shall therefore here merely refer to the very interesting note in the Annual Report for 1917, pages 30-40. The Southern Buddhists also know Pindola, but not as the son of Hārītī the ogress; the latter does not seem to have ever been heard of in Burma.

¹ All these instructions and the dhāraṇīs will be found in the *Lokisaippalākāra-kyaṃ* (လောကီယောပပာဏ်) pages 1-4.

² Angulimāla forms the subject of sutta No. 66 in the *Majjhimanikāya*; see also Theragāthā, stanza 866 f; the story is also found in *Samyuttanikāya* (Majjhima parvata, Rājāvagga) and its commentary, *dāṇḍī*. Volume I, 396 f.

³ His story according to Southern Buddhism, in Pāli, will be found in the *Manorathapāraṇi*, Sinhalese edition, pages 121-123; in Burmese, in the *Jināthapākāraṇi*, pages 239-243. For information about Pindola according to Northern sources, see "Le Groupe des seize Arhats," *Journal Asiatique*, 1916: September-October, pages 189 f., esp. page 305 f.; B.E.F.O., 1901, page 341.

30. At page 39 of his report on Arakan, Dr. Forchhammer says, probably basing himself on an inscription found at Wundtawng at Mrohaung, which is dated 883 sakarāj (= 1521 A.D.), and which he considered was one of the oldest Burmese records found in Arakan, that "the technical execution of the Wunti and other records of the same date is very imperfect and clumsy when compared with the high finish of Burmese and Talaing inscriptions east of Yoma of even an earlier date. The Burmese alphabet began to be used in the early eighties at the beginning of the 15th century." This pronouncement was made in the early eighties when archaeology in Burma was still in a state of infancy. Since then and up to now, this interesting part of Burma has scarcely been systematically explored. However, from the few fresh discoveries that have recently been made, it may be shown that there may be found in Arakan inscriptions in Burmese characters earlier than that found at Wundtawng, and that the use of the Burmese alphabet was introduced there long before the 15th century A.D. This statement will partly be proved when it is borne in mind that Letyaminan and his Queen Shwegutha, who, according to Burmese and Arakanese manuscripts, ascended the throne of Arakan in 480 sakarāj (= 1128 A.D.), were brought up at the Burmese Court in Pagan during the reigns of Kings Kyanzitha and Alaungsithu. It was the latter who put them on the Arakanese throne with the assistance of a hundred thousand Pyus and a hundred thousand Talaings, from which Letyaminan was styled "Lord of a height, and it is inconceivable that Letyaminan and his Queen would not be imbued with Burmese ideas of civilization during their stay at Pagan and would not adopt them in Arakan when they came to the throne. Moreover, when repairs to the Mahābodhi Temple at Gaya were undertaken in 1295 A.D. by Sri Dhamma Rājaguru, probably a preceptor of Kyawzwa, King of Pagan, the assistance of an Arakanese King, who was also styled as Pyutathemin (Lord of a hundred thousand Pyus) had to be invoked, and the artisans and scribes then employed were probably Arakanese. Mention may be made here of an inscription, which was found at Taung-gup in Sandoway District, and which is now in the possession of the Honorary Archaeological Officer for Arakan at Akyab. It is a short inscription in Burmese in square characters set up by a certain minister Anantathu and four others recording the building of a monastery. Unfortunately the inscription is not dated, but from the style of its characters and their archaic nature, it may be safely ascribed to the 13th century A.D. To about the same age or a century later may be ascribed the Migyung Rock inscription at Mahati in the Launggyet Circle of Myohauk Township, a photograph of which is given as figure 64, plate XXXII, in Dr. Forchhammer's "Arakan." Unfortunately, the learned Doctor has made no reference to it in the body of his report. The photograph is not very clear either, but from the square style of its finely executed characters, which can be easily made out, and their archaic nature, the inscription may be safely assigned to a date at least one or two centuries earlier than the 15th century A.D. These inscriptions show that the theory of the introduction of the Burmese alphabet into Arakan at the beginning of the 15th century A.D. is no longer tenable. The countries around the ancient sites of Parim, Pyinsa and Laung-gyet, which were the seats of Arakanese Kings from the beginning of the 13th to that of the 15th century A.D., have not yet been systematically explored, and from the reports that have been received, there appear to be many inscription stones in the jungles there that are still awaiting examination and decipherment. At Mrohaung itself there yet remain many inscription stones to be examined and deciphered. One inscription which was found round the rim of the pedestal of a stone image of Buddha type, is dated 857 sakarāj (= 1495 A.D.), and is in square characters of Mrohaung itself.

31. That it is very desirable that a systematic examination of Mrohaung should be carried out may be inferred from the fact that during the year under report there were found no less than four new inscriptions, one being written

Figure of Sōrya found at Mrohaung.

on both sides of a slab of stone, measuring about 6 feet in height by a foot 7 inches in breadth, and the other three on the pedestals of bronze images of the Buddhas. They do not, however, go back very far. They belong to the 17th century A.D. But one stone in particular which was discovered by the Honorary Archaeologist, Officer for Arakan on a hill known as Shin-Nge-det-taung, which is situated about half a mile to the south-east outside the old city walls of Mrohaung, may take us back some centuries before the founding of the Myauk-ung dynasty in the 15th century A.D. It depicts on the obverse face a figure riding in his chariot drawn by seven horses. The horse in the centre is a white one, and is placed in a niche of horse-shoe shape. The figure of the chariot driver is missing. The principal figure is much defaced, but enough remains to show that it has two hands both lifted up to the level of the shoulders, each of which is carrying a circular or round object (figure 1, plate I), the nature of which cannot be ascertained, being mostly broken off. It has a high head-dress, large ear-lobes and a necklace, and is flanked on either side by what remains of a small standing figure, which looks like a female. The one on the right is carrying a bow, and that on the left, a staff or an arrow. These two small figures probably represent the two goddesses, Ushā and Pratyushā. The stone lies in its being the first and only one of its kind that has yet been discovered in Arakan or Burma proper, and perhaps in its being the oldest piece of sculpture to which we could assign a date with any degree of certainty. The reverse face is filled with a writing in North Indian characters. Unfortunately, the writing is much defaced, and it is to be feared that not much will be made out of it. However, from the archaic nature of a few characters that still remain, it is quite probable that it is in Gupta characters of about the 5th century A.D. Another interesting fact attaches to this figure. It affords irrefragable evidence of strong Hindu influence in early times in Arakan and of an early Indian settlement at Mrohaung or in its vicinity. In fact, there were found there on Wuntitaung, a hill situated close to the above, remains of a Hindu temple and of Hindu gods, among which may be noticed some Vishnuite ones. The first notice of Mrohaung in the native records is made in the time of Amrāt, a chief of the Mrōn tribe, who, it is said, became King of Arakan in 957 A.D. According to them Mrohaung was given to his nephew Pā Pyu, who afterwards became King of Arakan and made Mrohaung the seat of his kingdom for 12 years. These Mrōns were a tribe of people living in the hills of Arakan.

Around the central figure there may be noticed some writing in Burmese characters, but they are also much defaced, and appear to be a later addition. The scripts belong to about the 15th—16th century A.D.

The stone has now been removed and placed in the dāk bungalow at Mrohaung.

32. When Dr. F. Forchhammer visited the Mahamuni Temple in Arakan in 1884, he found it to be "a clumsy brick and plaster structure 18 feet high with a flat roof" on which were built five small pagodas, the largest one being in the centre, and a smaller one at each corner. This building was erected in 1867, in place of the older one which had fallen into a state of disrepair, by a Shan who had gone over there on a pilgrimage. It has now in turn been replaced by a new structure formed of a square building with brick-walls surmounted by a wooden *pyatthat*, and a new bronze image, which is a copy of the one now at Mandalay, has been set up in it principally at the expense of a well-known Arakanese Banker, the late U Rai Gyan Thu. The original temple, which is, according to popular tradition, alleged to have been built by King Chandasūriya over an image of the Buddha in the 6th century B.C., had been destroyed and rebuilt many times, and according to the learned Doctor, nothing remained of it but massive stone walls which form the first, second and third terraces enclosing the shrine, a large tank at the south-east corner of the first enclosure, and some stone sculptures, a list of which is given at pages 12 and 13 of his "Report on Arakan."

The massive stone walls, the tank and some of the stone sculptures may still be seen, but there is nothing beyond the native records to show, as far as it can

be ascertained, that they belong to or are contemporaneous with the original shrine. It is perhaps needless to say that often it is not safe to rely wholly on the native records to settle the archaeological problems of their national monuments and antiquities when they are ascribed such a hoary antiquity. The massive stone walls and tank do not help us much in the matter either, for such walls yet been discovered any epigraphical records there to show that we can safely ascribe any of these remains to so remote a time. As figures 2 and 3, plate I, are given photographs of two of the stone sculptures found on the terraces of the temple, which the learned Doctor thus "are so well preserved from so remote a date." Figure 2, a duplicate of which the late Doctor has taken to be the naked figure of a female with the outspread hood of a cobra rising above its head, represents a Naga King, and forms, according to the Buddhist pantheon, a figure guarding the sacred precincts. The head of a five-hooded serpent rises over its head. It is seated in the *lalāsana*, with its left hand stretched and placed over the left knee, and its right hand raised with something being held in it most of which is broken off. It wears a crown with three receding tiers surmounted by a cone, large ear ornaments, necklace, *pari*, a girdle round its waist which is formed of a fillet and tied into a loop in front, bangles and anklets. This figure was found on the second terrace on the north side of the steps leading up the temple from the west side. Figure 3, which was found at the south-west corner of the same terrace, represents a *deva* guarding the sacred precincts. According to the native records, these *devas* form one of the nine wonders with which the original Mahamuni Temple was endowed; they kept away persons who approached the temple with evil intentions. Here, the god has the attributes of an Indian prince: a crown, necklace, heavy ear-ornaments, armlets and bangles, and is seated almost in the same attitude as the Naga King mentioned above, but with its right knee raised instead of the left, and its left hand resting on the left knee. Its right hand is raised to the breast with the palm outward with something being held in it, which cannot be distinguished. A duplicate of it is given as figure 3, plate IV, of Dr. Forchhammer's "Report on Arakan," and is described as a "nude female figure." Neither of these two figures bear traces of any writing. However, the stone mentioned as figure 1, plate V, in Dr. Forchhammer's Report appears to possess some writing, but unfortunately it cannot now be traced. This and many other stones mentioned above Report are now missing and their whereabouts cannot now be ascertained. Perhaps they have been buried in the foundations of the newly constructed temple. It is most unfortunate that this particular stone should be missing. The figure carved on it belongs, from what can be made out from the illustration given in the report mentioned above, to about the same period as the figures just referred to, and the examination of even a few characters of the writing on it would have enabled us to fix their date with greater precision. But it has disappeared and with it also the hope of placing on a firmer basis the chronology of these figures and perhaps that of the original temple itself. However, we can safely say that, on stylistic grounds, they are not anterior to the Gupta period (350—650 A.D.), but may also be later. History reports that after Buddhism had departed from the capital of Chandasūriya, the king erected a small pagoda on a hill on the east bank of the Kaladan opposite Kyauktaw, which is situated only a few miles to the west of Mahamuni. There was found there an inscription on a block of sandstone, which probably once formed part of the throne of an image.¹ This inscription is one foot long and contains two lines. It gives a version of the well-known Buddhist stanza "Ye dhammā, etc." in Gupta characters of the 6th—8th century A.D.

33. From the above and from the evidence afforded by the discoveries made on the ancient site of Vesali,² it may be safely inferred that so far nothing has yet been found in Arakan to ascribe any of the antiquities there to an age earlier than the Gupta influence in Arakan.

¹ Forchhammer's "Arakan," page 14 and figure 3, plate VI.
² Annual Report of the Superintendent, Archaeological Survey, Burma, for the year 1901, pages 17—20.

¹ Phayre places it in the 2nd century A.D., vide page 44 of his "History of Burma."

dismissed, when he came to hear of the news of the Princess's marriage, his magic jewel, which he was carrying in his mouth during his last aerial journey to Pagan, and losing this he came down crashing to the ground and was killed. Some say that he from chagrin committed suicide; or the Burmese ministers, who seem to have hated him, might have had him butchered to put an end to a politically dangerous intrigue. But whatever the truth may be regarding the nature of his death, which is not our immediate concern, there is little doubt that the whole story rests upon a solid foundation of facts. A great deal of interest centres round the word "Patikara", in so much as the place or district so called has up to now not been satisfactorily identified. Sir Arthur Phayre places it in a part of Bengal where Buddha was worshipped; U Tun Nyein identifies it with "Chittagong"; and Mr. San Shwe Bu, Honorary Archaeological Officer for Arakan, considers that it should be found somewhere in the neighbourhood of Manipur. He is inclined to think that the site of a ruined city or a hill in the Tipperah District should be identified with Patikara. He says, "Abundant ruins all over the plateau unmistakably testify to the existence of an ancient town on it, of moderate dimensions. The hill is included in the *fargana* of Patikara, which extends westwards from the range and includes Bad-kamta, already referred to. We know that Patikara or Pattikera was a famous town in pre-Muhammadan days, situated somewhere on this Lalmai plate inscription of one Ranavanka Malla, discovered somewhere on this Lalmai range in 1893 and read by Mr. Colebrook in Volume II, page 241, of his Essays. This describes the town of Pattikera, as adorned with forts and *viharas*. This description accords with the ruins of the town on the plateau and we have no hesitation in identifying the ruins as those of the town of Pattikera." This identification of Mr. Bhattasali is indeed very plausible, and probably the right one, and is well worth the trouble of further research.

36. It is a well-known fact that Burmese chronicles often disagree in the dates given of the reigns of kings. Thus *Hman Nan* gives 1064-1092 A.D. as the date in which King Kyauzittha reigned, while according to the *Zatahen* his reign years fall within 1084-1112 A.D. The latter agrees with the Myazedi inscription, and those years (1084-1112) are now generally accepted as correct. Sometimes the dates given even in the original lithic records differ from one another. There was found near the Shwergin Pagoda at Tagaung a stone inscription which gives the date of the accession to throne of Thihapate, King of Sagaing. According to it, King Thihapate ascended the throne in 716 B.E., that is 1354 A.D. This date is in accord with the "Monywe" and "Maung Kala" histories and also with the *Palekka Egin*. P. *Hmannan* gives 714 B.E. (1352 A.D.) as the year in which the king ascended the throne. That neither of these dates is correct may be noted from the fact that the inscription set up by King Thihapate himself on the occasion of the building of the Zigongyi Pagoda at Sagaing gives 713 B.E. (1351 A.D.) as the year of his accession. *Twinthin* accepts that date, and gives 17 as the number of years in which the king reigned. Here *Twinthin* had perhaps access to the above inscription and consulted it, while the others could not have done so.

37. Estampages were procured of twenty-six new inscriptions during the year. Estampages of twenty-one of these were kindly supplied to this office by the Settlement Officer of Kyaukse District. Some of these are illegible, on account of the bad state of preservation in which the original inscriptions are, and those that can be read are not of much importance.

¹ His "History of Burma," page 38, footnote.

² "Inscription of Pagan, Panya and Ava," page 1, footnote.

³ Annual Report of Superintendent, Archaeological Survey, Burma, 1922, page 62.

⁴ "The Dacca Review," Volume II, No. 10, January 1920, pages 148 and 149. The identification of Patikara with Ceylon by Spearman in "British Burma Gazetteer," Volume I, page 249, is not tenable.

⁵ "Epigraphia Birmanica," Volume I, Part I, pages 2-4.

historically. The earliest notice of the discovery of certain antiquarian objects somewhere near Gwa-ywa, a village in Myittha Township, Kyaukse District, by a Buddhist monk of the existence of such objects are foretold in a dream, and they are said to possess the miraculous powers. In the present instance, it is said that the monk had dreamt pagoda at a place near the boundary between Kyaukse and Sagaing Districts. He visited the spot which he saw in his dream, and dug up the earth. There he found two teeth with inscriptions; and it is supposed that the water in which these teeth have been placed acts as an antidote, when drunk, against cholera. Besides these, there were found also bones probably of the same Arahats, the joints being formed of hooks, twenty-three images of Buddha, the molar teeth of the Bodhisattva, in his previous existences as a rabbit, a monk, a deer, an otter, and a hog—and their bones; ten bricks with numerals inscribed on them; and a terra-cotta votive tablet bearing an effigy of Buddha containing a short inscription. All of these were found in a chamber covered and lined with four slabs of stones; and there has been, since their discovery, a large concourse of people going on a pilgrimage to the Shweminwun Monastery, where they are now kept. It is, of course, unnecessary to say anything on the genuineness or otherwise of many of these objects, but there is one among them that deserves some notice. It is the terra-cotta tablet mentioned last in the list given above. It contains an effigy of Buddha seated cross-legged in the *bhumisparsa mudra* on a throne. Below there is an inscription in Pali in Burmese characters belonging to the 11th or 12th century A.D. which records the making of the images of twenty-eight Buddhas who had crossed over to Nirvana by a certain minister. The country in the neighbourhood of Myittha, where the present finds have been made, is known to have been situated on the border of the Burmese kingdom during the Pagan period, and Myittha was one of the Burmese outposts along that border. The tablet mentioned above, which, in point of time, falls roughly within the period when Pagan was a flourishing place, might have been brought over from Pagan and enshrined with the other objects buried with it.

ARCHAEOLOGICAL FINDS.

38. There are only a few to record under the above heading, the more important finds made during the year having been recorded elsewhere in this Report.

The Commissioner, Meiktila Division, brought to the notice of this office the discovery of certain antiquarian objects somewhere near Gwa-ywa, a village in Myittha Township, Kyaukse District, by a Buddhist monk of the existence of such objects are foretold in a dream, and they are said to possess the miraculous powers. In the present instance, it is said that the monk had dreamt pagoda at a place near the boundary between Kyaukse and Sagaing Districts. He visited the spot which he saw in his dream, and dug up the earth. There he found two teeth with inscriptions; and it is supposed that the water in which these teeth have been placed acts as an antidote, when drunk, against cholera. Besides these, there were found also bones probably of the same Arahats, the joints being formed of hooks, twenty-three images of Buddha, the molar teeth of the Bodhisattva, in his previous existences as a rabbit, a monk, a deer, an otter, and a hog—and their bones; ten bricks with numerals inscribed on them; and a terra-cotta votive tablet bearing an effigy of Buddha containing a short inscription. All of these were found in a chamber covered and lined with four slabs of stones; and there has been, since their discovery, a large concourse of people going on a pilgrimage to the Shweminwun Monastery, where they are now kept. It is, of course, unnecessary to say anything on the genuineness or otherwise of many of these objects, but there is one among them that deserves some notice. It is the terra-cotta tablet mentioned last in the list given above. It contains an effigy of Buddha seated cross-legged in the *bhumisparsa mudra* on a throne. Below there is an inscription in Pali in Burmese characters belonging to the 11th or 12th century A.D. which records the making of the images of twenty-eight Buddhas who had crossed over to Nirvana by a certain minister. The country in the neighbourhood of Myittha, where the present finds have been made, is known to have been situated on the border of the Burmese kingdom during the Pagan period, and Myittha was one of the Burmese outposts along that border. The tablet mentioned above, which, in point of time, falls roughly within the period when Pagan was a flourishing place, might have been brought over from Pagan and enshrined with the other objects buried with it.

39. In the issue of the "Bahosi" Journal of Mandalay, dated the 7th September 1922, a reference is made to the finding, by two cow-herds, of certain antiquarian objects in a field near Gaw-in village, Launglaw Township of Tavoy District.

The finds, the Journal says, consists of many small images of Buddha in lead and a sheet of lead measuring about two inches in thickness and nine inches square, with some writing on it. The small images seen to be of no archaeological interest, and an enquiry was made regarding the sheet of lead. From a report received from the Deputy Commissioner, Tavoy, it appears that the lead sheet fell into pieces when taken up and that there are no traces of any writing on it.

40. At Shwebo, in the Shwe-cho-cho Pagoda, which was built by Alaungpaya in 1755 to mark the site where his placenta was buried, there was found a

placed originally in the Clock Tower built by
King Naresuan. It was prohibited by order of
King Naresuan. The bell itself is of
the 18th century which are hung up inside
the tower. On the south of Maungpaya in
the latter dedicated the
A drum and a bell were always
every fall of the Water-Clock, a
alternately.

...on it, as found in the

Reddish bank of the Natunang
Pagoda, Pagan.
13 m. height with a
arched in small det

... ten years ago he a

the inscription of it

For the following notes on the

The inscription on the

The first letter which is only

and the whole may be read *Muttumandai*

stand. If this a tripod

...has been used for keeping the
...private individual

...entirely by a private individual it
...the ... was probably meant for use

The sword was probably meant for use
but there were found no

but there were found no
had been brought over

PLATE I.

... the ... it, it appears to be ...
... Marking

Mahegum, Bagdad, Mahegum, Akvab District

Mahamuni Pagoda, Mahamuni, Akyab District
Mahamuni Pagoda, Mahamuni, Akyab District.

See "Excavations", Archaeological Survey, Burma.

Source: *Archaeological Survey, Bihar.*



Fig. 1.



Fig. 2.



Fig. 3.

PLATE II.

FIGURE 1.—A velvet tablet found near the Shwazigón Pagoda, Pagan.
 FIGURES 2 & 3.—Lions found at the Shwazigón Pagoda, Pagan.



Fig. 1.



PLATE III.

FIGURE 1.—A votive tablet found at Myinpagan, now in the Museum, Pagan.

FIGURE 2.—Part of a wooden door showing the carving on it, Shwazigón Pagoda, Pagan.



Fig. 1.

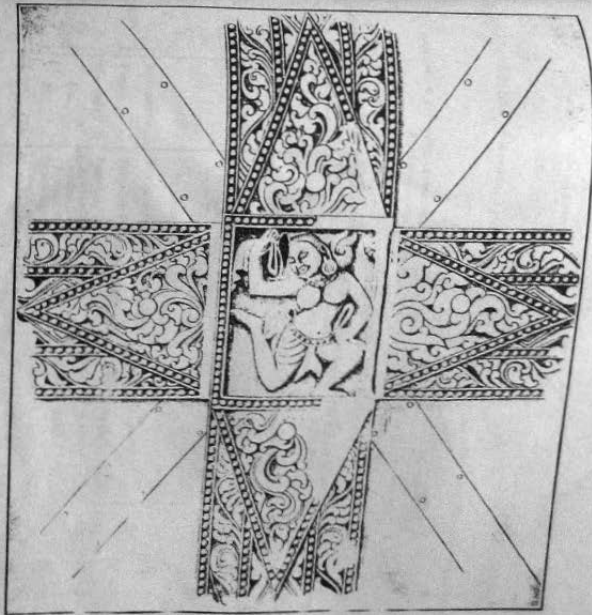


Fig. 2.

APPENDICES.

APPENDIX A.

Register of Objects of Archaeological interest, the preservation of which has been approved by the Local Government.—Nil.

APPENDIX B.

Application for administrative approval to the preservation by Government of an object of Archaeological, Historical or Architectural interest.—Nil.

APPENDIX C.

Statement showing the expenditure sanctioned and incurred on the conservation of ancient monuments in the Burma Circle during the year ending the 31st March 1923.

District.	Locality.	Name of work and description.	Amount of sanctioned estimate.	Allotment for the year 1922-23.	Amount spent during the year 1922-23.	Remarks.
(1)	(2)	(3)	(4)	(5)	(6)	(7)
		(a) SPECIAL REPAIRS. (Non-recurring Charges.)				
			Rs.	Rs.	Rs.	
Yangon	Minnanthu ...	Sulamani Pagoda at Minnanthu ...	11,425	5,444	4,642	
	Pagan ...	Tilominlo Pagoda at Pagan ...	30,434	14,423	14,516	
	Mandalay ...	Pyatthats on the walls of Fort Dufferin at Mandalay.	31,217	6,000	3,109	
	Do. ...	Constructing garden on the Palace platform at Mandalay.	89,850	22,600	13,175	
	Do. ...	Removing earth from the side of the Palace at Mandalay.	356	356	355	
	Mrohaung ...	Shitthaung Temple at Mrohaung ...	15,078	2,500	4,367	
		Total ...	..	51,323	40,164	The P. of Mrohaung co-tributed Rs. 2,000 during the year 1922-23.
		(b) ANNUAL REPAIRS. (Recurring Charges.)				
Yangon	Syriam ...	Wages of Caretaker for the old Portuguese Church at Syriam	200	200	195	
	Mandalay ...	Palace buildings at Mandalay ...	5,000	5,000	3,482	
	Do. ...	Wages of durwans for looking after the Palace at Mandalay.	3,000	3,000	2,895	
	Do. ...	Maintenance of the Palace gardens at Mandalay (wages of malis and cost of seeds and implements).	1,000	1,000	..	
	Do. ...	Pyatthats on the walls of Fort Dufferin at Mandalay.	3,000	3,000	3,066	
	Do. ...	Remains of Atumashi Kyauing at Mandalay.				
	Do. ...	Shwenandaw Kyauing at Mandalay				
	Do. ...	Sangyaung Monastery at Mandalay	1,000	1,000	1,000	
	Do. ...	Thudama Kyauing at Mandalay				
	Do. ...	Salin Monastery at Mandalay				
	Do. ...	Myadaung Kyauing or Queen's Monastery at Mandalay.				
	Do. ...	Taiktaw Monastery at Mandalay				
	Do. ...	Tomb of King Mindon at Mandalay				
	Do. ...	Tomb of Queen Sinbyumayin at Mandalay				
	Do. ...	Tomb of Medawgyi, mother-in-law of Mindon, at Mandalay.	100	100	101	
	Do. ...	Tomb of Nanmadawgyi at Mandalay				
	Do. ...	Tomb of Medawgyi (Laungshe Queen), Queen of Mindon, at Mandalay.				
	Amarapura ...	Tomb of Bodawpaya at Amarapura				
	Do. ...	Tomb of King Bagyidaw at Amarapura				
	Do. ...	Tomb of Shwebo Min at Amarapura	100	100	100	
	Do. ...	Tomb of King Mindon's mother at Amarapura.				
	Do. ...	Taungthaman Kyauktawgyi Pagoda at Amarapura.	100	100	60	
	Do. ...	Remains of Bodawpaya's Palace at Amarapura.				

APPENDIX C—*contd.*

Statement showing the expenditure sanctioned and incurred on the conservation of ancient monuments in the Burma Circle during the year ending the 31st March 1923—contd.

Statement showing the expenditure incurred during the year ending 1923-24 in the Burma Circle during the year ending 1923-24						
District.	Locality.	Name of work and description.	Amount of sanctioned estimate.	Allotment for the year 1923-23.	Amount spent during the year 1922-23.	Remarks.
(1)	(2)	(3)	(4)	(5)	(6)	(7)
(b) ANNUAL REPAIRS—contd.						
(Recurring Charges)—contd.						
			Rs.	Rs.	Rs.	
Katha	Tagaung	Zin-aunggya-Shwebo: a Pagoda at Tagaung	...	240	240	240
	Do	Shwebo: a Pagoda at Tagaung	...			
	Maingdaing	Moudaung Pagoda at Maingdaing	...	5		
	Myadaung	Paungdawu Pagoda at Myadaung	...			
Myingyan	Myinagan	Pawdawu Pagoda at Myinagan (spent Rs. 17)	...			
	Do	Nagayon Temple at Myinagan (spent Rs. 165)	...			
	Do	Seinnyet Nyima Pagoda at Myinagan.	...			
	Do	Seinnyet Ama Temple at Myinagan.	...			
	Do	Kubyaukkyi Temple at Myinagan (spent Rs. 40)	...			
	Do	Abeyadana Temple at Myinagan (spent Rs. 30)	...			
	Nyaung-u	Kyanzitha's Ohnmin in Nattaung Monastery at Nyaung-u (spent Rs. 32)	...			
	Do	Sapada Pagoda at Nyaung-u (spent Rs. 32)	...			
	Do	Thamihwet-Ohnmin at Nyaung-u (spent Rs. 32)	...			
	Do	Hmyathat Ohnmin at Nyaung-u (spent Rs. 27)	...			
Thihipyitsaya	Do	Kyaukku Ohnmin Cav. Temple at Nyaung-u (spent Rs. 32)	...			
	Do	Shintaung Pagoda near Nattaung Monastery at Nyaung-u (spent Rs. 15)	...			
	Do	Theikyamuni Pagoda at Nyaung-u (spent Rs. 35)	...			
	Do	Kondawgyi Pagoda at Nyaung-u (spent Rs. 32)	...			
	Do	Eastern Petleik Pagoda at Thihipyitsaya	...			
	Do	Western Petleik Pagoda at Thihipyitsaya (spent Rs. 433)	...			
	Do	Laukananda Pagoda at Thihipyitsaya (spent Rs. 21)	...			
	Pwazaw	Damavazika Pagoda at Pwazaw (spent Rs. 62)	...			
	Minnanthu	Sulamani Pagoda at Minnanthu (spent Rs. 144)	...			
	Pagan	Thaibhyinnyu Pagoda at Pagan (spent Rs. 120)	...			
Myingyan	Do	Shweguogyi Pagoda at Pagan (spent Rs. 27)	...			
	Do	Bidaget Taik or Library at Pagan (spent Rs. 20)	...	3,500	3,500	3,303
	Do	Nathlaung-gaung Temple at Pagan (spent Rs. 24)	...			
	Do	Nyakyee-nadaung at Pagan (spent Rs. 27)	...			
	Do	Fatothamya Temple at Pagan (spent Rs. 33)	...			
	Do	Monsalaung-gaung Temple at Pagan (spent Rs. 27)	...			
	Do	Gawdawpalin Pagoda at Pagan (spent Rs. 205)	...			
	Do	Bupe Pagoda at Pagan (spent Rs. 258)	...			

APPENDIX C—*contd.*

Statement showing the expenditure sanctioned and incurred on the conservation of ancient monuments in the Burma Circle during the year ending the 31st March 1925

District.	Locality.	Name of work and description.	Amount of sanctioned estimate.	Alloiment for the year 1922-23.	Amount spent during the year 1922-23.	Rs. a/c.
(1)	(2)	(3)	(4)	(5)	(6)	(7)
		(B) ANNUAL REPAIRS— <i>concl'd.</i> (<i>Returning Charges</i>)— <i>concl'd.</i>				
	Pagan ...	Mahābodhi Pagoda at Pagan (spent Rs. 195)	Rs.	Rs.	Rs.	
	Do. ...	Damayangi Pagoda at Pagan (spent Rs. 140)				
	Do. ...	Mingalaendi Pagoda at Pagan (spent Rs. 580)				
	Do. ...	Thandawgya Image at Pagan (spent Rs. 15)				
	Do. ...	Pebingyaung Pagoda at Pagan (spent Rs. 10)				
	Do. ...	Shwesandaw Pagoda at Pagan				
	Do. ...	Shinbithalyaung or Recumbent Image of the Buddha within the precincts of the Shwesandaw Pagoda at Pagan (spent Rs. 60)				
	Do. ...	Museum at Pagan (spent Rs. 169)				
	Myinpagan..	Myinkaba Pagoda at Myinpagan (spent Rs. 22)				
	Do. ...	Manuha Temple at Myinpagan (spent Rs. 17)				
	Do. ...	Nanpaya Stone Temple at Myinpagan (spent Rs. 22)				
	Pagan and neighbourhood.	Wages of durwans to look after pagodas and Museum at Pagan and neighbourhood.	1,872	1,872	1,680	
	Shwebo ...	Alaungpaya's Tomb at Shwebo	40	30	6	
	Do. ...	Shed over inscription stone in the Court House composed at Shwebo.	10	10	4	
	Sagaing ...	Tupayon Pagoda at Sagaing	155	155	132	
	Do. ...	Inscription shed at Sagaing	100	100	80	
	Ava ...	Okkyauing Monastery at Ava	200	200	185	
	Mingun ...	Sinbyume Pagoda at Mingun	240	240	235	
	Do. ...	Tazaung and Bell at Mingun	150	150	158	
	Do. ...	Pondawpaya or Model of the Mingun Pagoda at Mingun	50	50	40	
	Kalagyauing	Nandawyt Pagoda at Kalagyauing				
	Do. ...	Let-the Pagoda at Kalagyauing	180	180	180	
	Kyaüksè ...	Chanthaya Pagoda at Kal' yaung				
	Ebaya ...	Shwezigon Pagoda at Ebaya				
	Metkaya ...	Shweyaungdaw Pagoda at Metkaya				
	Hmawza ...	Bawbawgyi Pagoda at Hmawza	300	300	295	
	Do. ...	Bebe Pagoda at Hmawza				
	Do. ...	Myethyna Pagoda at Hmawza	50	50	43	
	Pegu ...	Pali Stone shed and an old booy at Pegu		20,547	18,280	
		Total		71,870	58,544	
		GRAND TOTAL				

APPENDIX D.

Cost of the Archaeological Survey, Burma, under the main heads of the Budget for 1922-23.

Main heads of budget.	Provision in budget for 1922-23.	Actual expenditure in 1922-23.	Balance remaining on 31st March 1923.	Remarks.
(1)	(2)	(3)	(4)	(5)
ESTABLISHMENT OF THE SUPERINTENDENT, ARCHAEOLOGICAL SURVEY.	Rs.	Rs. & p.	Rs. & p.	
SALARIES.				
Officer.				
Superintendent, Archaeological Survey	15,600	21,700 0 0	—6,100 0 0	Excess due to revision of the scale of pay.
ESTABLISHMENTS.				
Archaeological Assistant	2,500	2,500 0 0	...	
Archaeological Surveyor	1,800	1,856 15 0	33 1 0	
Clerks (four)	3,280	3,084 0 0	196 0 0	
Taking Ponds	960	960 0 0	...	
Draftsman	815	816 0 0	—1 0 0	
Burmese Artist and Assistant Photographer	1,116	972 0 0	144 0 0	
Servants (three)	528	524 0 0	4 0 0	
Allowances.				
Burma Allowance of officer and contingent allowance of Honorary Archaeological Officer for Arakan.	1,400	1,747 0 0	—347 0 0	Excess due to grant of contingent allowance to Honorary Archaeological Officer, sanctioned during the year.
Leave allowance of Officer	3,000	780 10 0	2,219 6 0	
Allowance of Establishment	500	58 0 0	844 0 0	* Amount to be refunded in the ensuing year.
Travelling allowance of Officer	3,000	846 8 0	2,153 2 0	
Travelling allowance of Establishment	3,000	2,574 1 0	—574 1 0	
Supplies and Services.				
Preservation of Archaeological Remains	500	100 0 0	400 0 0	
Purchase of photographs and photographic materials	800	743 3 0	56 13 0	† Deducting Rs. 46-4-0 recovered from the sale of photographs.
Director-General's library and other publications	1,000	...	1,000 0 0	
Archaeological scholarship	1,250	1,075 0 0	—75 0 0	‡ Excess debited to savings under other sub-heads.
Contingencies.				
Contract contingencies	3,500	2,493 2 0	1,006 14 0	
Rents, rates and taxes	960	960 0 0	...	
Total	44,979	44,888 7 0	310 9 0	

APPENDIX E.

(a) List of Drawings made by the Archaeological Survey, Burma, during the year 1922

Annual No.	Serial No.	Description of Drawings.	Scale.	Locality.	Remarks.
(1)	(2)	(3)	(4)	(5)	(6)
1	467*	Plan of Nanmyin for Watch Tower, Mandalay Palace.	1"=1"	Mandalay.	
2	468	Vertical Section of Nanmyin or Watch Tower, Mandalay Palace.	4"=1"		
3 to 14	469 to 480	Wooden door of the temple on the north side of the Shwegon Pagoda, showing also details.	1"=1" ✓ Details, Original half size.	Pagan.	
15	481	The back of Buddha's throne or tagi found within a ruined temple near the Kondawgyi Pagoda, Nyaung-u.	1"=1" ✓		
16	482	The back of Buddha's throne or tagi found within a ruined temple near the Kondawgyi Pagoda, Nyaung-u, showing details.	1"=1" ✓		
17	483	Longitudinal section of the Tilominlo Pagoda	8"=1" ✓		

APPENDICES.

APPENDIX E—contd.

(b) List of Photographs taken by the Archaeological Survey, Burma, during the year 1922-23.

Serial No.	Description of Photographs.	Size of Photographs.	Locality.	Remarks.
(1)	(2)	(3)	(4)	(5)
1 218	Shwezigon Pagoda—north-east view ...	8½" x 6½"	Tagaung.	Originals with the Abbot of the Shwezigon Monastery, Tagaung.
2 219	Shwezigon Pagoda—north-east view showing details ...	Do.		
3 220	Figure of a seated Buddha, generally known as that of a Naga King, placed in a shrine ...	Do.		
4 221	Figure of a seated Buddha (in wood) ...	6½" x 4½"		
5 222	Figure of a seated Buddha (in bronze) ...	Do.		
6 223	View of the Ananda Okkyang Monastery ...	8½" x 6½"	Pagan.	
7 224	Freco-paintings on the walls of the above ...	Do.		
8 225	Freco-paintings on the walls of the above ...	6½" x 4½"		
9 226	Freco-painting on the wall of a small temple on the north of the Ananda Pagoda ...	Do.		
10 227	Caskets enshrining a seated image of Buddha, found at Mingalazedi Pagoda and now placed in the Museum, Pagan.	8½" x 6½"		
11 228	Figure of seated Buddha found within the above caskets.	4" x 3"		
12 229	Figure of a Chinese Buddha belonging to the Museum, Pagan.	6½" x 4½"		
13 230	Pya inscription in the Museum, Pagan ...	Do.		
14 231	A votive tablet found within a ruined pagoda at Myinkaba (reverse face).	Do.		
15 232	A votive tablet found within a ruined pagoda at Myinkaba (reverse face).	Do.		
16 233	Figure of Buddha seated on a throne ornamented with elephants' heads found on the platform of the Shwezigon Pagoda, Pagan.	Do.		
17 234	Figure of Buddha seated in European fashion found on the platform of the Shwezigon Pagoda, Pagan.	Do.		
18 235	A small stone slab containing the eight principal scenes from Buddha's life, found near the Shwezigon Pagoda, Nyaung-u.	8½" x 6½"		Original with one Maung Shwe Mwa of the Anauk-ya village, Nyaung-u.
19 236	Figures of lions at the west end of the west corridor of the Shwezigon Pagoda, Nyaung-u, showing different views.	6½" x 4½"		
20 237	Wooden door in the temple on the north side of the Shwezigon Pagoda, Nyaung-u, showing also details.	8½" x 6½"		
21 238	The back of Buddha's throne or <i>tagu</i> found within a ruined temple near the Kandaungyi Pagoda, Nyaung-u.	6½" x 4½"	Photographs taken from drawings.	
22 239	A brass tripod stand with a writing in modern Tamil.	6½" x 4½"		
23 240		Do.		
24 241			Originally found within a field near Myitpagan, now in the possession of a monk in the Natatung Monastery, Nyaung-u.	
25 242				
26 243				

* Numbering continued from previous Report.

APPENDICES.

APPENDIX E—contd.

(b) List of Photographs taken by the Archaeological Survey, Burma, during the year 1922-23.

Serial No.	Description of Photographs.	Size of Photographs.	Locality.	Remarks.
(1)	(2)	(3)	(4)	(5)
27 244	A votive tablet found in a ruined temple near Kubyauk temple at Wetkyi-in.	6½" x 4½"	Pagan.	
28 245	Ratanabon Pagoda—south-east view ...	8½" x 6½"		
29 246	Kyakhat-paung-wa Pagoda—south-east view ...	Do.		
30 247	Kyakhat-paung-wa Pagoda—south-west view ...	6½" x 4½"	Myitthaung.	
31 248	Elephant Gate, Old city wall ...	8½" x 6½"		
32 249	Seated image of Buddha in the Andaw Pagoda ...	Do.		
33 250	Seated image of Buddha in the Andaw Pagoda ...	6½" x 4½"		
34 251	Pangonthe image—seated image of Buddha ...	8½" x 6½"		
35 252	Writing on the pedestal of above ...	Do.		
36 253	Figure of Vasundari found within the corridor of the Shitthaung Pagoda.	4" x 3"		
37 254	Figure of Surya found on the Shinnghettaung hill ...	6½" x 4½"		
38 255	Figure of a lamp-holder found at Myitthaung ...	Do.		Originals with Honorary Archaeological Officer, Mandalay, Akyab.
39 256	A bell bearing an inscription in Gupta characters found at Wethali.	4" x 3"	Wethali.	
40 257				
41 258	Urittaung Pagoda ...	8½" x 6½"	Urittaung, Akyab District.	
42 259	Urittaung Pagoda—south-east view ...	6½" x 4½"		
43 260	Figure of an ogre found on the platform of the Mahamuni Temple.	8½" x 6½"	Mahamuni, Arakan.	
44 261	Figures of devas found on the terraces of the Mahamuni Temple.	6½" x 4½"		
45 262	Carvings at the base of pillars round the chapel of the Shweandaw Kyauing illustrating the principal Jatakas.	8½" x 6½"		Mandalay.
46 263	Views of the Nan-myin or Watch Tower, Mandalay Palace.	Do.		
47 264				

APPENDIX F.

LIST OF PUBLICATIONS ISSUED DURING THE YEAR 1922-23, AND IN THE PRESS ABOUT TO BE ISSUED.

I.—Report.

Annual Progress Report of the Superintendent, Archaeological Survey, Burma, for the year ending 31st March 1923.

II.—*Epigraphia Birmanica*, etc.

1. "Epigraphia Birmanica," Volume III, Part I, containing the "Môn Inscriptions"—Nos. IX—XI, by C. O. Blagden. Already issued.
2. "List of European burial grounds in Burma with inscriptions on tombs anterior to the 1st January 1858." Already issued.
3. "Epigraphia Birmanica," Volume III, Part II, containing the Kalyani Inscription in Talaing, by C. O. Blagden. (In Press.)

III.—Contributions to the Annual Report of the Archaeological Survey, India.

A brief record of Conservation, Exploration, Epigraphical and other work in the Burma Circle.

APPENDIX G.

List of Inscriptions, Copper Plates, Coins, Seals, etc., discovered or acquired during the year with an account of the manner in which they were dealt with or disposed of.

Serial No.	Locality.	Inscribed object.	Dimensions.	Language and script.	Date.	Remarks.
(1)	(2)	(3)	(4)	(5)	(6)	(7)
I.—INSCRIPTIONS.						
1	Sedaw-nan Pagoda, Nan-kin-gvi Village, Myittha Township, Kyaukse District.	Stone ...	Both obverse and reverse inscribed, each containing 14 lines.	Burmese	"	Illegible.
2	Alé-gyaung Monastery, Shwehalyaung hli, Kyaukse Township, Kyaukse District.	Do. ...	21 lines	Do. ...	764 B.E.	Illegible.
3	Shwebôntha Pagoda, Ngasu Village, Myittha Township, Kyaukse District.	Do. ...	6 lines	Do. ...	843 B.E.	Records a Royal order revoking the hereditary right of enjoying the revenue of a village.
4	Paungdaw-u Pagoda, Taw-wet-htain Village, Kyaukse Township, Kyaukse District.	Do. ...	17 lines	Do. ...	1047 B.E.	Illegible. Has weathered very badly.
5	Paungdaw-u Pagoda, Shwegugyi, Wundwin Township, Maiktila District.	Do. ...	10 lines	Do. ...	"	Illegible. Has weathered very badly.
6	At Nga-pyaung Weir near Thun-ywa, Kyaukse Township, Kyaukse District.	Do. ...	23 lines	Do. ...	688 B.E.	Illegible. Has weathered very badly.
7	Myo-lé Pagoda, Tsun-yé Village, Kyaukse Township, Kyaukse District.	Do. ...	21 lines	Do. ...	692 B.E.	Records the dedication of a monastery built by Chak-chak.
8	At a monastery in Khin-kwan Village, Kyaukse Township, Kyaukse District.	Do. ...	Obverse 16 lines Reverse 15 lines	Do. ... Do. ...	711 B.E. 730 B.E.	Records the dedication of land to a monastery. Records the growing of paddy on the land already dedicated.
9	Ngazun-kyauung Pagoda, Ngazun Village, Kyaukse Township, Kyaukse District.	Do. ...	26 lines	Do. ...	687 B.E.	Illegible. Has weathered very badly.
10	Do.	Do. ...	21 lines	Do. ...	"	Illegible. Has weathered very badly.
11	San-bon Pagoda, Thayettaw-gyaung Monastery, Laung-daw-u Village, Myittha Township, Kyaukse District.	Do. ...	22 lines	Do. ...	696 B.E.	Records the erection of a monastery and the dedication of land and slaves thereon.
12	Kokkalu Pagoda, Kugvi Village, Myittha Township, Kyaukse District.	Do. ...	17 lines	Do. ...	"	Illegible. Has weathered very badly.
13	Nga-myet-hna Pagoda, Htun-lon-hat Village, Tada-u Township, Sagaing District.	Do. ...	15 lines	Do. ...	746 B.E.	Records the erection of a monastery.

APPENDIX G—*concl.*

List of Inscriptions, Copper Plates, Coins, Seals, etc., discovered or acquired during the year, with an account of the manner in which they were dealt with or disposed of—*concl.*

Serial No.	Locality.	Inscribed object.	Dimensions.	Language and script.	Date.	Remarks.
(1)	(2)	(3)	(4)	(5)	(6)	(7)
(12)			[—Inscriptions— <i>concl.</i>]			
14	Tak-kale Tawaku Pagoda, Kanyab Village, Singu Town, Kyaukse District.	Stone	13 lines	Burmese	873 B.E.	Records the dedication of land to the Tak-kale Tawgyaung Monastery.
15	Ledaung Pagoda, Letaung, Myitha Township, Kyaukse District.	Do.	Obverse 14 lines reverse 27 lines	Do.	846 B.E.	Records the erection of a monastery and the dedication of land thereto.
16	Shweikha Pagoda, Kyaukse Township, Kyaukse District.	Do.	30 lines	Do.	778 B.E.	Records the dedication of slaves.
17	Payakha Pagoda, Sany Village, Singu Township, Kyaukse District.	Do.	19 lines	Do.	673 B.E.	Records the dedication of slaves.
18	Theindaw Pagoda, Pananya Village, Kyaukse Township, Kyaukse District.	Do.	31 lines	Do.	593 B.E.	Records the dedication of land, cows and slaves to the pagoda.
19	Tadawya Pagoda, Myitha Township, Kyaukse District.	Do.	8 lines	Do.	874 B.E.	Records the re-dedication of land which was the site of the Royal temporary residence.
20	Theindon Village, Myitha Township, Kyaukse District.	Do.	15 lines	Do.	714 B.E.	Records the dedication of land.
21	At a Pagoda in Kaibhga Village, Singu Township, Kyaukse District.	Do.	49 lines	Do.	714 B.E.	Records the dedication of land, Buddhist requisites and the <i>Pipala</i> to a monastery.
22	Panghe-the-pya, Mrohaung, Akyab District.	Do.	1 line	Do.	857 B.E.	The inscription is engraved on the pedestal of the image. It says that the image was carved by Sya Min Nyecha.
23	Andaw-thein Temple, Mrohaung, Akyab District.	Do.	5 lines	Do.	958 B.E.	The inscription is engraved on a stone-block and records dedication of land.
24	Shingon-det-taung, a hill in the Mrohaung Township, Akyab District.	Do.	(a) 9 lines (b) Over 30 lines	(a) Do. (b) Sanskrit (?) in Gupta characters.	ca. P. 28.	(a) The inscription is engraved on the obverse face of a stone image of Surya, but it is illegible being much defaced. (b) It is engraved on the reverse face. Illegible.
25	Circular-house, Shingon-det-taung, Akyab District.	Do.	Obverse 5 lines; reverse not inscribed; 3 lines on one side.	Do.	967 B.E.	Records the offering of a certain object by the wife of a <i>Thugyi</i> or Headman; the nature of the object offered is not known.
26	Zathayin Pagoda, Sandoway, Sandoway District.	Do.	11 lines	Do.		Records the building of a monastery by a certain Ananiatha and four others. The stone has now been removed to the house of Honorary Archaeological Officer for Arakan at Akyab.

APPENDIX H.

Summary of the work done by Maung San Shwe U, Honorary Archaeological Officer for Arakan, for the year 1922-23.

During the absence on leave of Mr. Dutoiselle, Mr. Maung Mya, the Officer in charge of the current duties of the Office of the Superintendent, Archaeological Survey, Burma, came to Arakan in the early part of January 1923. His principal work was confined to Mrohaung where a good many estampages of the town were very much pleased with the visit especially because it gave them the long-looked-for opportunity of discussing the local problems that usually crop up in connection with conservation. He was indeed very sympathetic and generally proved himself very useful and encouraging to the people in their hopes and aspirations. Considering the short time he had at his disposal he managed to visit the famous Mahamuni site and the well-known Urittaung Pagoda also. It will be of great advantage to Arakan in future years Officers of the Archaeological Department made it a rule to visit this country once a year at least.

All the available funds placed at the disposal of the Public Works Department having been exhausted the works on the Shithaung Temple came to an abrupt end in November 1921. The Trustees were very much disappointed that 23 per cent. of the total amount had to be given-back for the usual Public Works Department charges; and as they found that this deduction represented nearly one-third of the Government grant, they petitioned the Local Government to waive this heavy claim. As a result the Local Government was pleased to sanction the remission of 23 per cent. charges on the Government contribution of Rs. 5,000. In the month of November 1922 Government sanctioned an additional grant of Rs. 2,500 for works on the temple. The Public Works Department put in a claim for Rs. 1,222 out of this amount for additional liabilities incurred by them during the financial year. Meanwhile with the help of public subscription amounting to Rs. 2,700 which they had collected during the year, the trustees started their own work on the temple under their close supervision. In March 1923 Government made over Rs. 1,278 to the trustees of the Shithaung Temple, which is the balance of the sanctioned amount Rs. 2,500 after deducting the sum of Rs. 1,222 claimed by the Public Works Department. Conservation of the building on the outside is now more or less complete. The five circular miniature pagodas on the roof, through which the rain water percolated in the last monsoon, are now made completely water-tight. But still a lot of money is needed for internal works. The trustees are doing their best to collect funds for the continuance of their good and meritorious work.

U Shwe Tha U of Mrohaung has now completed his work on the *Ratan Man-aung Pagoda* at a total cost of Rs. 15,000. The Man-aung Pagoda at a total cost of Rs. 15,000 has now built a small monastery in the neighbourhood.

Private effort in conservation. The presence of priests in the neighbourhood has now built a small monastery in the neighbourhood. It is as deterrent on all those who seek fortunes by digging into sacred places. It is rumoured that he intends taking up the restoration of the Mingala-man-aung Pagoda next year.

During the year under report some of the most influential people of the town of Akyab resolved at a large public meeting that since the annual pilgrimage to Sandaw-shin Pagoda situated at the most southerly point of the Boronga Island, was gaining increasing popularity, the time had arrived for the proper formation of a trust to control and regulate the large funds regularly collected from the public. At present there are no proper trustees and the whole of the public subscriptions are left entirely to the will and pleasure of a couple of men who happen to be taking more interest than the rest. Accordingly the usual permission of the Government Advocate has been asked for filing an application in the District Court of Akyab with a view to the appointment of Trustees and the formation of

a regular trust scheme. This is indeed a step in the correct direction. At present there are no proper arrangements for the accommodation of the thousands who annually flock to that place. The water-supply is not only deficient but bad; and the general sanitary conditions of the place are of the most primitive type, giving rise to a fear of an outbreak of dangerous infective diseases.

The Sandawshin Pagoda in Arakan is supposed to have been erected by a Naga or sea-dragon enshrining the two hairs of the Buddha left by the merchant brothers Taphussa and Pallika in exchange for the calm and prosperous journey which they sought on their way to Burma. The following story occurs in *Nga Ma's Mahawastu*: "While journeying in India they came upon Gotama while he resided in Yazagro (Rajagriha); they paid him devout homage and devotion by numerous offerings. Gotama Buddha, observing the great respect and devotion shown him, made them a present of eight of the hairs of his head to take with them to their native country. On their journey to Ukkalapa (supposed to be the delta of the Irrawaddy) it came to pass that from stress of weather the sea too boisterous to proceed further. In the interim during their stay at the place it so occurred that a Naga or sea-dragon, struck with the divine effulgence of Gotama's hair, assumed the form of a human being. Appearing in this state before the two travellers he promised them that, should they present him with two of Buddha's hairs, he would be calm the weather to enable them to proceed on their journey. They complied with his request. The sea became calm and Taphussa and Pallika reached Ukkalapa in safety. The Naga then erected the stupa in which he enshrined the two precious hairs."

This hair legend is a very curious one. Burma by no means has the sole monopoly of it. According to the Chinese pilgrim Hsuan Tshang there were two topees each about 30 feet high in the country of Fo-Ho (Balkh). This is what he says about them: "At a distance of above 50 li north-west from the capital was Tshwei's city and above 40 li to the north of that was Po-Li's city. In each of these towns was a tope above thirty feet high. Now the story of these topees is this. As soon as Ju-lai long ago attained Buddhahood he went to the Bodhi tree at thence to the Deer Park (near Benares). At this time two householders meeting him in his majestic glory gave him of their travelling provisions, parched grain and honey. Bhagavat expounded to them what brings happiness to men and devas, and these two householders were the first to hear the Five Commandments and Ten Virtues. When they had received the religious teaching they requested something to worship, and Ju-lai gave them of his hair and nail (parings). The two men, going about to return to their native country begged to have rule and pattern for their service of worship. Ju-lai thereupon making a square pile of his Sanghati, or lower robe, laid it on the ground, and did the same with his Uttarasanga or outer robe and his Samkacchikam, the robe which goes under the arm-pits, in succession. On the top of these he placed his bowl inverted, and then set up his mendicant's staff, thus making a tope. The two men, accepting the Ju-lai's instructions, returned each to his city, and according to the pattern thus taught by the Buddha they proceeded to erect these two topees, the very first in the disposition of Sakya-muni Buddha." The two towns mentioned in the foregoing are really names of persons Taphussa and Bhalika and are the transcriptions used by some of the early translators (Watters, "On Yuan Chwang's Travels in India," Volume I, pages 111 and 112). Then again according to the late Singhalese text the legend of the pious merchants who erected a tope over the hair and nail-parings of the Buddha exists in Ceylon also (Hardy, "Manual of Buddhism," page 186). All this affords instances of the widespread cult at an early time of the hair relics as originating in this legend. These very same relics are claimed to be in Orissa, in Ceylon, in Baktria, somewhere in the north of India and, I think, in one or two other places. The original legend has of course been adopted to new surroundings, by the several nations that adopted it. But our forefathers had in the story as told in *Nga Ma's Mahawastu*.

Kya-khrui-para (ကျောက်ပရာ). Nobody knows the real name of this large and graceful stone image. Its prototype does not exist anywhere in

Arakan. The present name, given by the people, was acquired because it was commonly thought that the pleated folds of the drapery were caused by the scratching of a tiger which formerly frequented that lonely spot. In general appearance it resembles the statue No. 19 which is illustrated in the "Catalogue of the Museum of Archaeology at Sanchi, Bhopal State." Here the Sanghati and the Uttarasanga are disposed in conventional folds—the former covering both shoulders and arms. It is doubtful whether this image originally belonged to Mrohaung at all. It may have been conveyed from the elder city of Vesali by subsequent king of the Mrauk-u dynasty.

In the year under report a treasure-seeker of Mrohaung got active, and taking advantage of the fact that it stood within a secluded part of his garden, he forcibly removed it from its pedestal and dug into the ground beneath. In its fall the neck broke and a part of the left thigh got detached. Public indignation was very great culminating in the trial of the man and his accomplices. In the Subdivision Court the principal got off but his servant was jailed. On appeal by the prosecution a retrial was ordered by the District Magistrate. At this second trial the first accused was found guilty and sentenced accordingly.

In the last year's Annual Report mention was made of two coins being with Coins found in Arakan, the Government Epigraphist, Madras. Since then another new coin near Vesali was also sent to the same officer for decipherment. The following are his remarks on the coins in question:—

(a) The Nandi coin bears on its reverse the symbol of the trident resting on a row of pellets within a circle of corrugated margin. Above the trident-symbol there appears to be the figure of the crescent and the star. The obverse bears a legend in Nagari characters on the top of a recumbent bull facing right. Vincent Smith thinks these coins belong to the Chandra family (Catalogue, Indian Museum, Calcutta, pages 331 ff) and are found buried among old ruins in various parts of Arakan. The three coins figured by Mr. Smith bear legends quite different from the coin in question. Perhaps this is of a rare type. It may be noted that the Shahis of Gandhara had also the humped bull on their pieces, known commonly as "Ohini coins."

(b) The second coin which bears only the symbols of the flower vase and a bird on its legs facing full front (?) cannot be identified.

(c) Mr. Hirananda Sastri, who has examined the third coin which is Mohamedan, thinks it to be a rupee of Naziruddin Mohamed Shah of Bengal. (cf. H. N. Wright's Catalogue, Indian Museum, Calcutta, pages 164—166). The reason for his presence in Arakan of the third coin which is Mohamedan is easily explained. In 1406 A.D. Min Saw Mwan, the last King of the Launggret dynasty, finding himself unable to oppose the forces led by Min-re-aw-swa, Prince of Ava, fled to the Court of Sultan Ahmed Shah, King of Bengal. After 24 years of peaceful residence at Gaur the succeeding King Sultan Naziruddin Mohamed Shah, in consideration of useful services rendered to that monarch, restored Min Saw Mwan to the throne of Arakan. The latter then abandoned the city of Launggret and founded the city of Mrauk-u. The restored king promised to pay tribute to Bengal, to bear Mohamedan title and to issue coins bearing the Kalima. From this time onward till the reign of Min-Ba-gri (1531—1553 A.D.), Arakan was more or less in a subordinate position to Bengal. So long as this arrangement held good trade relations between the two countries prospered much to their own mutual benefit; and it is not unreasonable to suppose that the coins of Sultan Naziruddin Mohamed Shah were made current in Arakan especially at a time when he king and the entire country were imbued with a genuine sense of gratitude for adding the country of the Buimans and the Talangs and for restoring the old dynasty.

Indeed this view is all the more strengthened when it is known how great and patriotic a sovereign Naziruddin Shah was. During his reign the old courtiers who had gone away during the reigns of Jalal-ud-din and Ahmed Shah returned to their country and joined his court. His excellent qualities attracted men of different nationalities and all his subjects were rendered happy and prosperous by his mild and beneficent rule (Rublee, "Origin of the Muslims of Bengal," page 17).